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THE

UNIVERSALIST QUARTERLY

84115

AND

GENERAL REVIEW.

VOLUME XX.

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UNIVERSALIST QUARTERLY

AND

GENERAL REVIEW.

Article I.

The Lack in the System of Public Education.

[An Address delivered before the Middlesex County Teachers' Association at its Nineteenth Session, held in Charlestown, Mass., October 24, 1862.]

The pride of Massachusetts, it is often said, is her Common Schools. The feature of the Commonwealth which her citizen, when abroad, is most proud to name, is her system of public education. Whether or not in other departments of public enterprise, she leads or falls behind her sister States, no hesitation is any where felt in acknowledging her pre-eminence in this, that through her liberal and judicious expenditures, the poorest of her sons may, if he will, receive a high degree of intellectual training.

In view of this wide-spread and, in most particulars, merited reputation, it seems almost presumption to attribute any serious defect to our system of public education; surely it is an ungracious task to attempt to expose such a defect, and this, too, in the presence of professional teachers. And yet such is the task I have assigned myself for this occasion. Let me say, however, that the defect, if such it be, to which I shall ask your attention, is in the system itself, not in the manner in which its agents carry the system into effect. The fault is in the public, not in the individuals of the profession.

The object I have in view requires that we begin with an apprehension, as distinct as possible, of certain essential points which a complete definition of the term education embraces. I will give you the general definition in words not my own. A recent authority says that education is "the development of the faculties or germs of power in man, and the training of them in harmonious action in obedience to the laws of reason and morality," and, he adds it "usually and specially designates the instruction and care which parents and masters bestow upon the young to direct their physical, intellectual, æsthetic, and moral development."[1] The late Robert Rantoul, Jr.—in an article first published in the *North American Review*,—is equally comprehensive. "Education," he says, "truly and faithfully accomplished, is the full and well-proportioned development of all a man's physical, intellectual, and moral capacities; such as sends him into the conflict of his earthly probation, a sound mind in a sound body, to fulfil the dictates of a sound heart."[2]

In this general definition, the correctness of which I am sure none of you will call in question, I ask you to notice four specific points, each of which has a vital importance.

First, the definition is based on the root-meaning of the word education, which signifies to *draw out;* and as applied to the mind signifies the drawing out and strengthening of the faculties, as distinct from simply imparting knowledge to them. In addressing some bodies of even intelligent persons, it would be necessary to give minute cautions, not to confound these radically distinct things; and to repeat, in various forms of statement, that to educate the mind is one thing, and to fill the mind is a very different thing. To get the mind into working order, not to stuff it with facts; to stir and establish its latent vigor, not simply to familiarize it with rules and technicalities; to train it into prompt, original, and sustained action, not to fix it in traditionary ruts; in a word, to give the mind the full measure of its inherent strength, not to load it with isolated items of information,—this is education,—this is what every accomplished teacher understands to be education. Mr. Rantoul was careful to distinguish his admirable definition not only from

[1] New American Cyclopædia Art. *Education.*
[2] Memoirs, Speeches, and Writings of Robert Rantoul, Jr., p. 81.

that of "getting by rote set forms of words, which may be altogether barren of profitable fruit," but also from that of "barely storing the memory with the information of facts, however extensive and useful."

Of course, facts, rules, technicalities, knowledge, all are used in the process of educating; but they are mainly instruments, not the specific object. So the farmer uses ploughs, and harrows, and scythes, and reapers; but his object is to bring out the capabilities of the soil—to garner corn and wheat. So facts, rules and technicalities are simply the teacher's tools,—tools in the skilful use of which he does the work of educating—draws out the capabilities of human nature, developes and perfects the powers of man.

As the *second* point in the general definition of education, I ask you to notice, that, as applied to the mind, it assumes that the faculties are literally to be *drawn* out—they will not come out of themselves. With rare exceptions, the human mind has not what we should call an expansive force—a force in such a sense as *spontaneously* to work itself into development and power. Intelligence is not like a wild flower, that grows best, and sheds the sweetest fragrance, when left to itself, to expand and bloom untilled and unwatched; it is a nursery-plant that reaches its perfection and bloom only as it is carefully fostered, stimulated, and protected.

There are indeed occasional instances in which the human faculties do really seem to expand into development and power by a momentum wholly their own. Persons so gifted need only opportunity,—and even this, if not brought to them, they will create. Neither poverty, imposing upon them severe manual toil, nor lack of books, or instructors, or the society and encouragement of cultivated men, can repress their native energy. Growth is not simply the capability, but the necessity, the law of their being. Obstacles are crushed, or else converted into helps. The saying does not apply to them, "Circumstances make the man," for such persons are the masters even of circumstances. Such a person was Mendelsson the German philosopher (not the musical composer) who at the age of seven, mastered the Hebrew language; whose sole text-book in Latin was a translation of Locke's Essay on the Human Understanding, but which served his purpose; who de-

formed his person and ruined his constitution, in his almost insane devotion to study; who when sorely pressed by hunger, was more greedy for a book than a crust; who with book in hand, sought at the windows of other men's houses, the candle-light he was too poor to purchase for himself; and who, through the scholarly and philosophic attainments, to which his inherent energy brought him, justly wore the title which his countrymen gave him, "the German Socrates." Such a person, too, was Frederic Douglass, whose manly ambition not even slavery could repress, but who, in spite of the lack of books and teachers, the jealous espionage of masters, nevertheless had the inward force actually to steal an education, afterwards adding to the atrocity by stealing himself. It was said by the Great Teacher, somewhat in the tone of complaint, that from the time of John the Baptist to his own appearing, a certain class took the kingdom of heaven by violence. So there are occasionally persons who take the kingdom of intellect in the same way,—who, impelled by an inborn energy that is absolutely irrepressible, carry the citidal of intellectual empire by storm.

But how extremely occasional are such examples! Such quality of genius is indeed the rare plant that blooms only at intervals of centuries. In the vast preponderance of cases, the human powers are of themselves relatively sluggish, and must be spurred to activity. The love of study is usually an acquired taste. Hence the reason of the usual external appliances to stimulate, to coax, to threaten, I may add—and hardly in metaphor—to whip the indolent powers into healthy and sustained growth. Your whole system of school discipline—with its "credits" and its "checks," its offers of promotion, its threats of disgrace,—what else does it signify if not this, that education is literally a drawing out, and often by most laborious and wearisome processes, of the human faculties? The human mind is not a fountain ready to gush forth so soon as education shall give it outlet; it is a well deep and motionless, and education is the windlass and bucket, which moved by patient toil can alone bring forth the living waters. Some of you may think that the metaphor would be more to the point, were I to say, that the intellectual wheat will not leap from its cerements of chaff, but must be *threshed* out! The mind is not elastic

in any such sense as to *spring* to its full possible dimensions so soon as the pressure of outward obstacles is removed. It is more like a pressed and matted cushion, that must be whipped into roundness and fulness. Even the good Dr. Arnold complained that "with boys at least, the temptations of intellect are not comparable to the temptations of dulness."

I need not dwell on the *third* point which I shall ask you to note as integral in the general definition of education. It is this: True education must have its *instrumentalities*, and these systematically, statedly, and regularly applied. The means of developing the powers of human nature must be prescribed—must have a plan—must appropriate set times—must involve determined studies—must be pursued with an eye single to the special object; and this in contradistinction to the notion, that the means of education may be trusted to accident, to convenience, to caprice, or to the spur of incidental necessity. No doubt there would be something of education—something of human development—were there no such persons as professional teachers, no such conveniences as school-houses, no such helps as text-books, no such method as a prescribed course of study, and specified hours to be devoted to study. The action of mind upon mind in the contact of society; the spur of want, stimulating the faculties to procure or invent a supply—for "necessity is the mother of invention;"—these things, in their style, are educating influences; they do something, in a crude way, to draw out the human mind. Even among barbarians, there is something that may properly be called education; for the necessities of the external condition must stimulate even the barbarous intellect to invent at least rude conveniences. Yet a people that does not have an educational *institution*—a system of measures for human culture—we justly call a barbarous people.

The *fourth* point, and in this connection the last that I shall name as inhering in true education, is, that all the powers of man, physical, intellectual and moral, shall receive if not equal attention, at least *harmonious* development. I know not whether it be physiologically true, that excessive and exclusive mental training turns muscle into brain, and on the other hand, that exclusive and excessive physical training turns brain into muscle; but in practical

effect such seems to be the case. Mere students are proverbially puny in body, and pugilists are, with hardly an exception, intellectually dull. It is believed that one reason why the blind acquire such acuteness in the sense of touch, is that extreme culture draws to this sense the vitality which is proper to, and in other persons is retained by, the sense of sight; and that the acute vision of the deaf admits of a similar explanation. The different forces of man, finding their proper manifestations in his different powers, may be concentrated in a given faculty, but of course to the detriment of all the other faculties. Thus a person may substantially become all intellect, all sensibility, all taste, or all muscle. The exclusive culture of the intellect draws the vitality from the moral nature, and he becomes brilliant without heart. The exclusive culture of the moral nature, draws the vitality from the intellect, and he becomes morbidly conscientious, and lacks judgment. The exclusive culture of the religious nature draws the vitality alike from the conscience and the intellect, and he becomes a fanatic, with neither intelligence nor integrity. In these statements I hope not to be considered dogmatic; for I do not claim for them mathematical accuracy; there is, however, enough of truth in them, to warrant the assertion, that it is of extreme importance, that our system of education provide for the development, in due proportion, of all the human powers—that it shall not exclusively develope a part of these powers, absorbing in these the vitality that properly belongs to other powers—that it shall seek something like an *equilibrium* of human development, avoiding alike the extremes of heartless intellectuality, irrational moral sensibility, and an unintelligent and remorseless fanaticism. There cannot be a better statement than that quoted from Mr. Rantoul, "a sound mind in a sound body, to fulfil the dictates of a sound heart."

A word further, in this connection, in regard to the necessity of educating the moral sense. We must not be misled by the word *sense* into the assumption that in the matter of moral culture, there is any analogy between the moral nature and the physical senses. The senses of sight, hearing and touch come to their perfection, not indeed without education, but without *systematic* education. No one ever heard of a school or a school-master for the specific purpose of teaching how to see, how to hear, or how to touch. We may

say, that the bodily senses naturally and necessarily reach their development by a force inhering in them. It is not so with the moral sense. In order to its full strength and power, the conscience, quite as much as the intellect, needs the most careful and persistent training. Doubtless the conscience has a spontaneous vigor; but the history of depravity proves that its spontaneous force is not, in the majority of persons, equal to the temptations which would repress its manifestation. The æsthetical and the musical faculties have also great spontaneous vigor; nevertheless there are schools of art, and schools of music—schools, too, in which the application required is most intense, and most trying to the scholar's patience and perseverance; and the existence of schools is a confession, that the native, expansive force of the faculty, is inadequate for its true education—its complete and accurate development. In this particular, the moral sense surely has no advantage over the æsthetic or the musical faculty. In taking the position, therefore, that true education is the systematic development of all the human faculties, it would be a pernicious mistake to presume the moral faculty to be an exception to the rule.

In the outset of these remarks, I promised to call your attention to a defect in our system of public education. As yet I have made no formal statement of what that defect is; but you have anticipated my statement. I have specified four vital particulars in the general idea of true education. You know that our educational system does not fail in respect of the particular first named; for it distinguishes precisely between drawing out the mind and merely imparting information to it,—as practical teachers you are impatient with those who do not make this vital distinction. As to the second particular, I need not say that our educational system distinguishes between presuming that the human powers must be *drawn* out, and presuming that they will come out without being drawn,—as practical teachers you have even painful experience of the reality of this distinction. My third point was, that the development of the human powers requires systematic, regularly applied instrumentalities; the mere phrase, "our educational system," is a recognition of the existence and operation of such in-

strumentalities,—as practical teachers you are the responsible feature of these instrumentalities. The fourth point was, that true education systematically provides for the development of all the human faculties—of the moral not less than the intellectual. I think I may say that herein our system of public education is radically at fault. And herein I find the great Defect. Our educational system cultivates the intellect but neglects the conscience; it stimulates thought at the expense, (shall I say?) of the moral sentiments; it is rearing a generation of shrewd, polished, intellectual men and women, but *as a system*, leaves morality to take care of itself. I hope the defect is not more serious than this; that our style of education does not, in some cases, so far absorb the moral vitality as to prove detrimental to good morals.

I hope not to be understood as denying that good moral results flow from our public schools. On the contrary, it seems to me evident, and what I have said in no way prevents me from acknowledging, that very decided results to the advantage of public and private morals, are secured by our educational system. I am anxious to do full justice to this system in this particular, and I shall ask your attention to a few points by way of examples. First of all, it draws very many youth from the streets, from places of temptation, from contact with scenes of dissipation and even grosser vices, and places them where, even if their morals are not specially trained, they are at least measurably protected. This is indeed a negative good; it is, nevertheless, a very great good. Again, even intellectual study occupies the mind, and restrains the imagination; it is a species of useful industry; and any form of useful industry is a preventive of vicious habits. The discipline of the school-room, the subordination to useful regulations, the consequent habits of deference to higher wisdom, and the quickening of the sense of responsibility—these considerations are strongly in favor of good morals. Most significant of all, our teachers are, with very rare exceptions, men and women of exemplary deportment. A person known to be corrupt and corrupting could hardly get employment in a Massachusetts public school. The personal influence of the teacher on the affections and the moral susceptibilities of the pupil is greatly to the advantage of the pupil's morals.

In the article to which I have already referred, Mr. Rantoul gave statistical proof that even intellectual education has uniformly diminished crime. In Scotland, particularly, the falling off in the number of commitments for crime, after the establishment of common schools, has been very great,—enough to show that even as a financial consideration, "education is cheaper than ignorance." To the same effect are the statistics of Mr. Boatwell, late Secretary of the Board of Education, in the Twenty-First Annual Report. As a very general rule it is the uneducated classes —those who have not received the benefits of Common schools—who fill our penitentiaries and jails. The words of the Chaplain of the Ohio Penitentiary, quoted by Mr. Rantoul, are: "Not only in our prison, but in others, depraved appetites and corrupt habits, which have led to the commission of crime, are usually found with the ignorant, uninformed, and duller part of mankind. Of the two hundred and seventy-six, nearly all below mediocrity, one hundred and seventy-five are grossly ignorant, and in point of education, scarcely capable of transacting the ordinary business of life." The words of a jailer to Leigh Hunt, describing his prisoners, were, "*Poor ignorant creatures, Sir.*"[3]

These facts considered as a proof of the moral results of Common school education, must, however, be received with some allowance. Undoubtedly, one reason why intellectual training diminishes the proportion of criminals, is that the accomplished evil-doer is cautious—his intelligence shows him how to *evade* the penalities of his crime. A large proportion of prisoners owe their commitment to their stupidity as well as to their crime. The educated transgressor too often cheats justice. Further, the man of cultivated manners draws to himself friends, and if detected in guilt, has access to skilful counsel; and amid the labarynths of a labored prosecution and defence, usually escapes. I am confident, that the great proportion of culprits would never have found quarters within prison walls, had they been scholars as well as trangressors. Still, after due allowances are made, the facts are substantial proof that a moral influence is exerted by the Common schools; that the number of commitments for crime diminishes with the progress of education, because education makes men better as well as more

[3] Memoirs, p. 107.

skilful. I cheerfully concede thus much—I rejoice that the facts will justify such a concession.

But notice particularly this: The moral benefit growing out of our system of public schools, is but an *incidental*, an *indirect* result. The system does not *specifically* provide for the moral good; for the school training can hardly be said to have this in view. The pupils catch from the discipline of the school-room, and from the example of the teacher much moral good, but they are not *specially* taught, are not *specially* trained into good morals. It *happens*, and most fortunately happens, that the moral faculty is in some measure quickened under the influences of the school; but it cannot be said that it is any part of the prescribed business of the school to educate the moral faculty. And Mr. Rantoul, notwithstanding his facts, makes substantially the same statement. Having said that the basis of a good conscience is due "to a moral education," he adds:

"For the purposes of such an education . . . our common schools are, as yet, lamentably deficient. The virtuous impulses which swell the heart of this great nation were hardly implanted there. The schools have done much for the intellect, furnishing the rudiments of knowledge, which their pupils have improved afterwards. *Indirectly*, they have done much for sound morals, because all good learning has a wholesome influence; but their *direct* action upon moral character has never been all that it should be. Parental instruction and guidance have formed the hearts of this generation; and where these have been wanting, youth have been left to the sport of accidental circumstances." [4]

This extract was written in 1838; it is, however, equally applicable to the circumstances of the present time.

It is true, that good morals are none the less precious, because they do not come as the result of systematic purpose. Come in what way they will, they are to be gratefully welcomed. But does the indirect method, if a method it can be called, accomplish enough? Are we satisfied with the amount of moral culture which, it seems, *happens?* I need not formally answer such questions. It is an admitted fact, that the moral faculty admits of systematic and special training, quite as much as does the intellect. Christianity itself, as a reforming power, is predicated of this fact. We call a

[4] Memoirs. p. 95.

people barbarous that is satisfied with indirect and unprescribed results in intellectual training—that does not have its educational institution for intellectual culture. Is not the systematic culture of the heart, the affections, the conscience, as something over and above an accidental culture, at least equally as important as intellectual training? And if those are barbarians who fail to provide systematic education for the head, are we any the less barbarians while we neglect to provide systematic education for the heart?

Leaving now, for a moment, the system of common schools, need I ask, is there elsewhere anything like a systematic prescribed course of moral education—anything at all worthy being styled an institution? If so, I ask, Where? and echo answers, Where? The nearest approach to it is the Sunday School. I am a believer in Sunday Schools—I think them useful—would give to them all the influence I can exert, however much or little. But as a means of moral culture they are necessarily very defective and very limited in their efficiency. First of all, they are designed to teach children the religious opinions of their parents, quite as much as to train them to the love and practice of simple morality. Not that this is itself a defect; on the contrary, I think it commendable; the parent who will not teach his child to believe as he believes, simply gives proof that he has no faith in the value of what he believes—in short, gives proof that he is insincere in his professions of belief. Nevertheless, teaching religious opinions, however commendable, is not teaching, at least *directly*, morality. Then the children in Sunday Schools are under very little discipline; their teachers seldom have very special qualifications; and the time appropriated to such schooling, is little more than an hour a week. Plainly, it would be absurd to claim for the Sunday School that it is anything like an institution for moral culture.

And yet the Sunday School is all we have for the public education of the moral nature of the young. Go into the humblest New England village, and there you find the school-house, and the text-books, and the person, more or less qualified, whose assigned task it is to develope the youthful intellect. But where do you find a building, or any specific convenience for heart culture? Where do you find the person qualified, specially employed and paid, to call

forth and strengthen youthful affections, to educate and bring into authority the conscience, to establish the tender heart in the principles of rectitude, to give the young soul a judicious and accurate start in the pathway that leads to Christian manhood?

In saying this I am not overlooking or underrating the moral influence of the Christian home. Surely, there is potency for good in the counsels, and more especially the example of Christian parents; also in the contact with the good in every community, the mere touch of whose garments is quickening of virtue. My point is, that in all this there is nothing approaching the precision and the efficiency of systematic moral culture—nothing that rises to the dignity and magnitude of an institution. Even in the sphere of intellectual culture, effective influences come from the same sources. The intelligent home, the example of cultivated minds, the daily contact with educated men, all are doing much for the cause of intellectual education. But the great system of public schools, with its men and women specially qualified for the work of educating—this is extra, so much over and above what comes from the house-hold, and the intercourse of society. And my complaint is, that this extra means for educating the intellect—this public educational system has no counterpart in the sphere of morals.

I can but think that the public mind has as yet failed to reach profound views concerning the relations of intelligence and morality. At all events, it *acts* upon palpable fallacies as to these relations. Unconsciously it may be, yet not the less actually it assumes a connection between the intellect and the conscience that has no existence. I will here specify two particulars.

First, it seems to be assumed that whatever developes the intellect must by the same act develope the moral nature; that the connection between the two faculties is organic, and in such a sense, that if the one be stirred, the other must feel the impulse;—a connection somewhat like that which an Apostle says exists among the members of the physical body, whereby if one member suffers all the other members suffer with it, and if one member be honored, all the other members rejoice with it. Even Mr. Rantoul

seems to countenance such an assumption when he somewhat rhetorically puts the question, "Were it not blasphemy against the God of truth to doubt, that the illumination *of the intellect* with the radiance of wisdom, *infuses into the heart* the love of virtue?" Possibly, however, he would have defined the phrase "radiance of wisdom," so as to embrace moral as well as intellectual ideas.

But what warrant is there in fact for assuming this practical connection between the intellectual and the moral faculties? What ground is there for assuming, that the training of the intellect quickens the sense of rectitude any more than the sense of music, or the poetical sensibility? Is it your experience that assiduous application to geography, to arithmetic, to grammar, brings out the faculty for singing? Does it not quite as frequently happen, that the best singer in your school is your dullest pupil? I have conceded that application to intellectual studies, in some measure, draws the mind away from corrupting influences; but that is not conceding that such application *directly acts* upon the moral susceptibilities. In fact,—as with our eyes open we can but see,—intellectual training no more makes saints, than it makes musicians.

The *second* assumption on which the public mind seems to act, is that even though intellectual education be not precisely equivalent to moral education, it is nevertheless a very good substitute for it. Sometimes this notion comes in the shape of a theory, as follows: Man is naturally a selfish being, and he always does the thing that he thinks will be of the most advantage to him, or bring to him the most happiness. If he commits a crime it is because he thinks the crime will serve him better than the opposite virtue. But in this he makes a mistake. His crime is simply a blunder, the blunder of ignorance; for "honesty is the best policy." Now education, by sharpening the intellect, enables a man to see, that it is to his advantage to do right, and to his disadvantage to do wrong; and as men always do what they see is most for their advantage, the more intellectual education he receives the more certain he is to do that which is right.

Now as respects this very flattering theory, two things are to be said. In the first place, it is inherently absurd—it is self-contradictory. Honesty is not policy at all, for

honesty is a moral principle, and policy is a selfish expedient. Undoubtedly, all things considered, and in the long run, honesty is on the same side with policy; but in being honesty, it is wholly distinct from policy. When a man affects to do right because he sees it will be for his advantage to do right, the very motive destroys the moral quality of his conduct. To do that which is morally right, a man must act from the pure love of right without regard to the personal consequences.

In the second place, the theory proves decidedly too much; for if true it must follow, and without the possibility of exception, that intelligent men will always be moral men, and that immoral men will always be ignorant men. Is this the actual fact? Are men of imperial intelligence always saints? Are the depraved always among the unlettered and the ignorant? The mere putting of the question is perhaps sufficient to expose the fallacy, the gross fallacy of the theory; yet history is so emphatic and so instructive on the point, that I cannot wholly pass by its testimony.

The Augustan age, in which flourished Cicero, Virgil and Horace, is celebrated in the calendar as the epoch of Rome's intellectual greatness; wit, eloquence and philosophy were then culminating in a blaze of glory; and the benefits of intellectual culture were very widely disseminated. Yet this age of intellectual empire is hardly less distinguished for its levity, its almost utter lack of the ordinary virtues, its very deep and wide-spread depravity,—and this, too, among the nobles, distinctively the educated classes. The horrible state of depravity described by the Apostle Paul in the first chapter of his Epistle to the Romans, pertains to the generation almost immediately succeeding the Augustan splendor —a generation that should have felt the moral benefits of intellectual culture, were such culture a substitute for moral training. The disgusting social vices which provoked the Satires of Juvenal, belonged to the age not of Rome's ignorance, but of Rome's intelligence.

In the Biblical Repository for October, 1843, the Rev. Albert Smith makes the following statements—each of which he sustains with proofs but too conclusive, as follows:

"1. At the time when the (Roman) people were most deeply sunk in vice, there was more knowledge in the nation, and this knowledge was more widely diffused, than ever before;" "2. Education at Rome furnished no secur-

ity to virtue;" "3. There is no reason to believe that the deterioration of public morals, and the fall of the empire, would have been prevented by any (not religious) scheme of education." He adds: "Had patriotism increased in strength as education was improved in its character and extended in its influence; had the more general prevalence of morality gone hand in hand with the diffusion of knowledge among the people; such an inference might have some degree of plausibility. But the truth is *just the reverse*. For the striking fact which we may observe in the history of Athens is true also of Rome. The period of morality was the period of comparatively little intellectual cultivation; while knowledge, crime and political insecurity are found to have been co-eval." [5]

To the objection that education at Rome was never general among the people, the same writer replies:

"Whatever may be said of the mass of the Roman people, it cannot be maintained that the higher ranks were not well educated. Were they virtuous in proportion to their cultivation? Was the line of division between the educated and the uneducated not only intellectual but moral, so that the virtue and good principle were on one side, the immorality and crime, for the most part, on the other? This was not the fact. Vice reigned alike among the educated and the uneducated. It asserted its empire over high and low, over the polished courtier no less than the untutored peasant." [6]

A writer in the *Westminister Review* for October, 1854, saddens his reader by the seeming conclusiveness of his proofs of the startling proposition, that in the early times, knowledge was usually accompanied with depravity, and ignorance with virtue! When a profound philosophy took the place of a puerile superstition, the people were uniformly corrupted. The age of faith, faith in trivialities so gross, and absurdities so palpable as to move the scorn of the philosopher, was the age of iron virtue. The age of philosophy, and a philosophy so profound that it still holds its place in the world's esteem, was the age of scepticism and sin. The sententious and paradoxical commentary of the writer is: "Truth entered, and virtue died." [7]

[5] Art. Character and Theology of the Later Romans, p. 351.
[6] Ibid, p, 348. [7] Art. History: its Use and Meaning, p. 225.

The brightest name in the philosophic annals of English literature is Francis Bacon, after Shakespeare, perhaps the chief pride of the English people. Comprehensive and capacious in intellect, without rival or second; erudite beyond the wise men of his generation; sagacious in distinguishing the subtleties of thought; luxurient in wit; the real founder of all modern systems of philosophy;—if knowledge, if culture, if intellectual capacity, is a substitute for moral excellence, Lord Bacon must, of all men, have been a saint. And yet if you believe Macaulay, you must accept as applied to him the satiric verse of Pope,—

"The wisest, brightest, *meanest* of mankind."

The throes of the French Revolution sent many brilliant intellects to the surface of events, intellects that have left their marks on the succeeding destiny of their nation; and of these, the greatest by far, the most imperial, the most far-sighted, was the orator Mirabeau; in the Constituent Assembly of twelve hundred, literally a ruling spirit; in the quaint words of Carlyle, "by far the notablest single element there; none like to him, or second to him." Yet this man of capacious intellect and resistless eloquence, was stained with nearly every social vice. In his private life he was alike devoid of virtue and shame.

Seldom has intellect, wit, culture, and literary skill shown more conspicuously than in the age immediately preceding the French Revolution. The galaxy of brilliants known as the Encyclopædists—in which Voltaire and Rosseau were the leading stars—made for France an Augustan age. Yet never were men more destitute of moral sensibility, more obtuse as to the fundamental distinctions between right and wrong, and, as a class, less exemplary in the general tenor and conduct of the daily life.

Of the four Georges of the Royal House of Hanover the first three were stupid. George the Fourth was a man of capacity and intellectual accomplishments; yet he exceeded his predecessors in his depravity, in just about the same degree as in his attainments. Never was there a more heartless, unprincipled wretch than the so-styled "First Gentleman of Europe." Mr. Thackeray brings a climax of depreciative epithets to a point, by calling him a "hog!"

In the same paragraph in which Lord Mahon, in his History of England, attributes the prevalence of drinking and

gaming, in the early part of the eighteenth century, to the neglect of education, he gives the following example which surely cannot be attributed to ignorance: "Lord Eldon assured me, that he had seen at Oxford, a Doctor of Divinity whom he knew, so far the worse for a convivial entertainment, that he was unable to walk home without leaning for support with his hand upon the walls; but having, by some accident, staggered to the rotunda of the Radcliffe Library, which was not as yet protected by a railing, he continued to go round and round, wondering at the unwonted length of the street, until some friend—perhaps the future Chancellor himself—relieved him of his embarrassment, and set him on his way."[8]

You that are familiar with the history of our American Congress will hardly need examples drawn from other countries and earlier times, in proof that intellectual eminence is not necessarily accompanied with moral excellence. Long was it the reproach of our nation, that our highest legislative halls should be the scene of ruffian audacity, brutal violence, revolting speech, and all the usual manifestations of depraved character. You might search in the purlieus of vice in great cities in vain, for more unwonted violations of the simplest rules of morality, than those which have made our Congress a hissing and a byword, especially with those who would therein see an illustration of the demoralizing tendencies of republican institutions. But our American Congress was never thought to lack intelligence. Its intellectual pre-eminence has extorted confession in all countries. Oratory, learning, and great natural ability have almost uniformly adorned both houses of the National legislature. There has been intelligence enough there to have made Congress a model of all the virtues, were intelligence in any practical sense, a substitute for moral training.

The feature which is chiefly significant in these conspicuous examples of intelligence combined with depravity, is, that they very generally represent the great body of the people, and are an illustration of the fact that among the people themselves, intellect is ahead of conscience—intelligence ahead of morality. The French Encyclopædists, for example, were representatives of the French people—a

[8] Vol. vii. p. 321.

proof that with the great public, head culture did not involve heart-culture, nor prove to be a substitute for it. And in the same respect, there can be no doubt, that our Congress has fairly represented the American people. When a Congressman from the South-West was reproved for his dissipated habits, and reminded that his conduct disgraced his constituents, he retorted with as much truth as wit, that in no other thing did he "so correctly represent his constituents, as in being drunk two-thirds of the time!"

In the moral and intellectual world as in the physical, we reap what we sow. If you scatter only red-top you do not expect clover. You do not look for wheat where you have planted corn. Sow to the intellect and your harvest shall correspond—there will be a quickening of the thinking powers, in some degree a polished address, and a certain quality of attractive accomplishment. But if you would have a harvest of sterling virtue,—a hundred or even sixty fold in the fruits of righteousness,—you must sow to the heart—must train the affections, and educate the conscience in the noblest of all arts, the art of being good and doing good.

No doubt there is something refining in education, however exclusively intellectual. But vice may lose much of its coarseness, and be none the less vice, none the less prolific of evil. The usually philosophic judgment of Edmund Burke was warped when he gave the sanction of his charming rhetoric to the doctrine, that vice loses "half its evil by losing all its grossness." On the contrary, vice presenting itself in the garb of polished manners, and speaking in the accents of an insinuating address, instead of losing half its evil, only gains power for greater mischief. In the rudeness and grossness of untutored manners, it may only disgust and repel. But set off with scholarly blandishments it the more surely fascinates and ensnares its victim. The habitual drunkard is loathsome, and his example is a warning; it is the genteel tipler that misleads the young to their ruin.

In the Twenty-First Annual Report—already alluded to—Mr. Boutwell thought it worth his while to argue the three following questions: "1. Is all education demoralising? 2. Is the particular education given in the public schools unfavorable to the morals of the pupils, and conse-

quently, to the morality of the community? 3. Is the public school system as a system, in itself necessarily corrupting?" In each case he argues the negative, and with great success; but the mere fact that so practical an observer as the late Secretary should even entertain such questions, is presumptive proof that something plausible may be said on the other side—an acknowledgment, indeed, that the good moral influence of our public schools, though a fact easily proved, is not a self-evident fact. Such men as Mr. Boutwell do not waste ink and paper in attempting to prove that 2 added to 2 make 4.

In that remarkable work, "History of Civilization in England," in which the defects and the merits are alike presented on a gigantic scale, the late Henry Thomas Buckle makes the following statement:

"There is, unquestionably, nothing to be found in the world which has undergone so little change as those great dogmas of which moral systems are composed. To do good to others; to sacrifice for their benefit your own wishes; to love your neighbor as yourself; to forgive your enemies; to restrain your passions; to honor your parents; to respect those who are set over you; these, and a few others, are the sole essentials of morals; but they have been known for thousands of years, and not one jot or tittle has been added to them by all the sermons, homilies and text-books which moralists and theologians have been able to produce."[9]

The appearance of this statement was the occasion of an extraordinary convulsion in the moral and religious community; even the "ponderous" Reviews foamed with exceptions and criticism. And why was this? Not because the statement, as matter of fact, is untrue, for in the sense in which its author made it, it is demonstrably correct. He indeed omits to name among the essentials of morals, what Christian moralists regard as the chief essential—that which gives potency to all others—the direct action of the Holy Spirit on the human soul. But in this omission, Mr. Buckle was not singular. Most historians and moralists are equally as obtuse in detecting the divine element in the causes of human progress. And an omission which the public are accustomed to tolerate in others, would not shock them in

[9] Vol. i. p. 129.

the case of Mr. Buckle. It was not then his statement of facts that so disturbed the reading world; it was the inference he drew from the facts. And his inference was, that the intellectual element is of more importance than the moral element—is productive of more good, and should therefore be the more carefully and laboriously educated. And he adds:

"The consequence is, that although moral excellence is more amiable, and to most persons more attractive, than intellectual excellence, still, it must be confessed that, looking at ulterior results, it is far less active, less permanent, and as I shall prove, less productive of real good." Again: "The more deeply we penetrate into this question, the more clearly shall we see the superiority of intellectual acquisitions over moral feeling." [10]

Now I certainly believe—what I must not now take time to prove — that Mr. Buckle's inference is unwarranted, that his reasoning is shallow and heartless. But I must say, that the community generally has little right to complain, for in the matter of systematic education, it *acts* upon the correctness of his theory. Why should the public take fright when Mr. Buckle substantially tells them, that their course in the matter of public education is right? But, as is often seen, no virtue is so rare as consistency. The sensitiveness of the public in this particular instance is instructive—it is an instinctive acknowledgement of what I have termed the Great Defect in our educational system.

It is certainly occasion for deep regret, that in a land professedly Christian, our schools cannot be made the efficient means of Christian education. The youth of the land ought to be trained in the essentials of Christian morality; and this, too, not simply by familiarizing the youthful mind with isolated precepts, such as Mr. Buckle and historians generally regard as being the substance of moral attainment; but by bringing to bear upon their tender susceptibilities that Spirit which is distinctively divine—the spirit which is above all precepts, and which alone gives to them potency or character. The statute wisely prohibits sectarianism in the public schools. This is a point respecting which parents and committees are usually sensitive; and it is certain that teachers, and authors of text-books, are careful not to offend in this particular by even the appearance

[10] Ibid. pp. 131, 2.

of evil. It has, however, seemed to me, that in our anxiety to avoid the *abuse* of Christianity, we have systematically excluded ourselves from its *use.* Is it practically so difficult to make this important distinction? Can we not distinguish between the Christian spirit, which we all profess to acknowledge as the great essential of morality, and the theological opinions which in various creeds and professions of faith, are connected with that spirit? The truth is, our schools are simply on a level with the public morality; whereas they should, as sources of moral power, rise above and lead the public. To attain this high position, they must practically as well as theoretically, recognize that Christian spirit and law which we all acknowledge to be higher than the community,—to which we nominally, at least, confess allegiance. I repeat, in a Christian land, the system of public education ought to be a Christian institution.

In conclusion let me say, that the views now presented, need not discourage you as professional teachers, even though you accept them as true; for with your indirect opportunities for moral culture, to which I have taken pains to do full justice, the average effects of your fidelity must be favorable to virtue as well as to intelligence, even though it be in a much less degree. Let these views, however, provided they commend themselves to your judgment, stimulate you to make the most of your position, to advance the moral as well as the intellectual well being of the youth entrusted to your professional care. But I do not forget that you are men and women, as well as teachers, and, as such, must feel an interest in whatever is honestly attempted to secure a higher ideal of public education. Certainly, it would be occasion of personal satisfaction on my part, could I think that any word of mine, acting on the mind and heart of any hearer, will tend, even in the humblest degree, to create a deeper sense of the claims of the moral nature; to hasten that change of public sentiment and policy, which will provide for the systematic moral as well as intellectual training of youth; to usher in that brighter day, in which the system of Common schools will rest on the true Christian basis, and be in spirit, purpose, and result,—and in the most catholic sense of the word—a Christian Institution, a living fountain not alone of high intelligence, but, in at least an equal degree, of pure morality. G. H. E.

Art. II.

Eloquence, its Principles.

Is there anything so commanding, so grand, as that the eloquence of man should direct the inclinations of the people, the consciences of judges, and the majesty of studies?—*Cicero.*

When public bodies are to be addressed on momentous occasions, when great interests are at stake, and strong passions excited, nothing is valuable in speech, farther than it is connected with high intellectural and moral endowments. Clearness, force and earnestness are the qualities which produce conviction. True eloquence, indeed, does not consist in speech. It cannot be brought from far. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way, but they connot compass it. It must exist in the man, in the subject, and in the occasion.—*Webster.*

Many are the definitions given of eloquence. One is that it is "the expression of strong emotion so as to excite like emotions in others." There are two kinds of eloquence. "The highest order flows directly from the soul and from a perennial and prolific fountain. Its current is incessant and irresistible, and if opposed for a moment, it accumulates its own chafing mass, and will inevitably crush the obstacles by which it is impeded. The other multiplies its delicate threads around its object, betraying him into the meshes of a skilful net, by the fascination of a look, in the mean time strengthening every tiny bond till the victim is secured or tortured to death by a thousand malignant stings." It is difficult to define that strangely mystic influence that pervades, commands and guides an impressible soul. We may say that eloquence is a kindred art with poetry. Both are the language of exalted passion, and that which characterizes the one also constitutes the peculiar charm of the other. Not that our comparison is complete or our parallel perfect; for the essence of poetry is the *beautiful*, while the manifestation, as the embodiment of eloquence, is the *sublime*. We know that all poetry is not characterized by beauty, that much of verse is marked by the heroic and the sublime; but cases of this nature are an exception to the rule, for beauty rather than sublimity distinguishes verse from prose. Wherein, therefore, a poem partakes of the beautiful and the sublime

it may be likened to true eloquence. But there is a difference; for while poetry decorates her person and garlands her beauteous form with verse, eloquence assumes still nobler proportions, looks forth on more kingly prospects, sways the sceptre of a more regal power, and commands a sublimer and freer expression. Hers is an energy still more comprehensive, a more unlimited range, an influence untrammeled; and whilst she displays a beauty less adorned than the poetic art, it is not less but more expressive.

Eloquence and poetry therefore differ, if a difference be granted, chiefly, if not wholly, in their apparel. Now if this be so, then it follows that in every great oration we should look for a poem, not, indeed, expressed in verse, not embodied in numbers, but awaiting the rhythm and cadence of song that shall murmur its sweet music as it flows along. Take up any great oration of ancient or of modern times, and you shall find the same fervor and exalted enthusiasm, the like exalted passion, equal "pictured thought," not less felicitious and harmonious diction, not less resplendent glow of imagination—in a word, all the characteristics of a grand poem! Nor is this strange, for the two kingdoms join; the realms touch each other, and theirs is one law, one government, one sceptre, one crown. What is eloquence but the pictured speech of poetry and prose? *An orator, then, in the most exalted sense is a poet also.* He may not have written a single line, nor uttered a sentiment with such a thought or desire, melodious verse and rhythmic numbers may be strangers to his ear, yet he unconsciously paints by the poet's eye and the poet's vision those shapes of grandeur and forms of beauty struck out by his fancy or arising from his imagination. Without knowing it the orator stands as the poet's ideal!

It is true that a like perfection is seldom discoverable in the same person. Orators and poets stand forth to the world as a distinct class. And yet, we need hardly say that there have been those who have strangely united these two gifts. We instance the names of Cicero and Sheridan, of Curran and Burke. Even the grave and profound Webster did not disdain invoking the muse, and drinking in from her inspiration in his moments of lettered ease. Webster was a poet! The capacity to enjoy, however, does not confer the capacity to produce. And yet, no truly eloquent man, as

we conceive, can be insensible to the charms of loftiest verse. Such minds must intensely enjoy the sweet flow and music of numbers, the grand ideals, the graceful and beauteous images, the felicitious diction, the tender sentiment or impassioned feeling of the poet. We grant that fluent and ready speakers may not enjoy the muses, nor perceive the beauties, nor drink in the harmonies of the poetic art; but fluency and readiness of speech, the gift of utterance alone, by no means constitute eloquence—any more than mere babbling confers a claim to the wisdom of speech.

Eloquence is an art which cannot be acquired in the schools; "labor and learning may toil for it but they will toil in vain; words and phrases may be marshalled in every way, but they cannot compass it; it must exist in the man, in the subject, and in the occasion:" so says one of the most illustrious examples of what nature can accomplish for an orator. No; the schools cannot teach it, for they are without the genius and inspiration which give it wing on its heavenward way. Eloquence cannot be imparted by any system of instruction, however careful, curious or complete. We are never to forget that, "it must exist in the man, in the subject, and in the occasion."

The professed elocutionist may do something towards it. He may impart the graces of manner, and the accomplishments of speech; he may make the intonations smooth, the utterance finished and complete so far as rules and institutes may go; but the shape that has come from his hand is after all cold, dead marble—no heart beats beneath the ribs, no light shines in the eye, no color mantles the cheek—a statue, if you please, of noble or of graceful proportions, but dead. The elocutionist cannot inspire the soul with that impassioned fervor which impresses and sways the multitude, and without which all declamation is vain, a bauble, an empty show.

The masses of men bow to no energy not greater than their own, and when a speaker's is less than theirs, he not only fails to excite any deeper emotion than possesses himself, but sinks to the low level of an exhibiter of practical attitudes and mechanical graces. Eloquence is the gift of nature—great mother of us all; and, in the last analysis, of orators as of poets it may be said, that they "are born, not made." First of all, there must be a natural endowment,

the oratoric soul and eloquent spirit must be there, or the nameless and mystic grace and power of expression are forever wanting—a want which no art can supply. We grant that art does wonders; she takes the rough material in the quarry of genius and by the application and study she alone can confer, the orator shall appear perfect in speech and action. But the *faculty* must exist, and then the *capacity* can be fostered and cultivated—not otherwise.

Demosthenes is the example of what may be accomplished by labor and perseverance; but the great Athenian possessed the faculty, the power, the divine afflatus; he was eloquent by nature; the presence dwelt within him and needed but to be evoked.

His defects were chiefly physical, and he was an orator in spite of them. It was a consciousness of his wonderful powers which gave him an assurance of his final success. Eloquence is not the response of the intellect; it is the voice of the heart, sometimes the suppressed utterance of the emotions; oftener the outburst of these. It springs from deep feeling, and the occasion must bring it forth. It is the sum total of the faculties and powers; the whole soul of the whole man can alone give it force and expression. It is something born of the energy which the looks, tones, features—all supply. Earnestness is the indispensable condition of eloquence.

To be eloquent, a man must be in earnest. He may not be eloquent if he be this, but he cannot be eloquent without it. He must bring every faculty and power to bear upon himself and upon his subject; he must be in earnest from "head to foot;" every want, thought, intent, desire, must be focalized and brought to bear, if he would be truly eloquent. His soul must be in his accents, modulate his tones, control his speech, inspire his thought, inform every feature. It must speak with added tongues and voices—dumb yet living orators—as were Cæsar's wounds in the Senate-house at Rome. It must be read in the eye, heard on the tongue, and legible in every feature.

In deep and earnest feeling alone is the magic that shall touch the heart. The intellect in vain assays this strange power; she may strike the chorded strings of this new lyre but no music shall respond, no anthems of grandeur and

glory shall be lifted up, no strains of grace and beauty shall be drawn forth; the heart must speak, the emotions pronounce their thrilling appeal, and then not even Memnon's lips shall break into such melody and love. Simulated feeling will not do; the tears must be real, and not only fill the eyes but flow from the heart. Curran was far inferior in scope of mind, in breadth of comprehension, in philosophic grasp, to Burke, but he was the greater orator; he reached the sympathies of the masses; he was master of human nature; "he knew what was in man," and, addressing himself, he reached mankind. The impression made by a speech at the moment of delivering is the principal thing. Not how an oration reads but how it sounds, not expression but impression constitutes a force and power in the soul. Such only is a test of its worth as an eloquent effort. Indeed, many of the most eminent orators fail to leave a distinct impression upon the mind after their words have died away. While they speak, we are all eye and ear, and have neither time nor inclination to criticize beauties or defects. We are carried away as by a whirlwind, and do not recover ourselves till the orator's voice and words are perished. And this is the secret of true eloquence and of every great orator's art;—that we become absorbed in him and in his subject so that we lose all control of ourselves; that we not only obey his slightest nod and gentlest as well as most imperious command, but that we love to have it so; and like the fond wife, find our greatest happiness and largest joy in our complete absorption in another. This forgetting himself, too, in his subject, making his theme the one controlling force and power within himself and upon others—this is "working in the oratoric armor like a god!"

Great orators are magicians, and whatever they evoke responds; wizards and their incantations can neither be resisted nor overcome. Patrick Henry, "the forest-born Demosthenes," was one of these great masters of the human heart. He fascinated by the witchery of his spell the gravest and most thoughtful minds; but greatest of orators in his day and generation, his mental operations were too transient for the highest oratorical effect. Men of this class may announce no new nor striking truths, but they are masters of deep emotion and strong feeling, are of large and active sympathies, and when they speak their words are winged

with an inspiration all their own. Metaphysics, philosophy or pedantry, either or all of these combined do not constitute an orator; nay, oratory or eloquence is impossible where they sway and control the man. Clearness as well as force and directness—thoughts and words level to the capacity and comprehension of the most illiterate as well as the most learned and profound,—these award the orator his deathless fame.

As to the *manner* of an orator, we may only hope to do away with erroneous views and conceptions, but it is still more difficult to give hints upon a correct and successful mode of delivery. The Grecian master of eloquence, when asked for the first requirement and demand of an orator, pronounced "delivery" or "action" as the first, second and third indispensable requisite of his great art. And here unfortunate mistakes may be made, especially by beginners and aspirants. Demosthenes did not mean, by delivery, mere perfection in the knowledge of gesticulations, of the use of the features and of the organs of the body; he was not thinking of a rigid adherence to forms; but rather of that assured and palpable evidence in every word, tone, look, accent, gesture; the spirit of the entire man, the soul of the orator being wholly absorbed in his part, wholly intent on what he is doing, and intensely conscious of the force and meaning of each word. Manner like this is omnipotent.

> "There's a charm in deliv'ry, a magical art
> That thrills like a kiss, from the lips to the heart.
> 'Tis the glance—the expression—the well chosen word,
> By whose magic the depths of the spirit are stirred.
> The smile—the mute gesture—the soul-stirring pause,
> The eye's sweet expression that melts while it awes,
> The lip's soft persuasion—its musical tone,
> Oh! such were the charms of that eloquent one!"

The spirit impressing, controlling, informing every feature, action in its sublimest manifestation,—it was this that constituted Demosthenes the most consummate master of the oratorical art. And this is not strange, for we may well repeat with the great dramatist, that,

> "Action is eloquence, and the eyes of the ignorant
> More learned than the ears."

The orator, then, must enter thoroughly into the *spirit* of what he says in order to deliver an oration well, and not mere declamation nor grace of action or of speech will be sufficient. Artificial action is not what is wanted; art must be supplemented by nature; a mere actor is not an orator. And here we observe that there are some speakers who possess a gracefulness and expressiveness of manner which add an indescribable charm to their utterances, and which go far to make their very conceptions speak; but this is not so much an acquisition as an endowment; the handiwork of nature, not the production of art.

Individuality is a concomitant of genius as expressed in eloquence. Nay, it is more than a concomitant; it is a necessity, an indispensable characteristic and condition of the divine gift. The orator is to be himself, and not to strive to be another. He is to improve, yet retain his manner, and to illustrate his peculiar style of thought and speech rather than study to imitate and acquire the endowments of others. No reason can be assigned why the natural manner should not be the best and the most effective. Indeed, we know that it is both graceful and expressive. In the unstudied and untaught grace of an infant, in the wild and careless freedom of a child, and in the untutored movements of the denizens of the forest, we behold some share of that grace and ease found only among the cultivated and the polished. But every man who rises to eminence as an orator learns by experience to solve this problem for himself, discarding all mechanical formulas as unnatural restraints upon the freedom of nature, destructive alike to grace, beauty and power of expression, and adopting from choice what nature, wisest mother of us all, would suggest and teach. Every great orator, therefore, has a manner of his own; he finds his own pigments, uses his own pencil, mixes his own colors, lays them on the canvas of his own inspiration. He copies none; or if he copy, his pictures still sparkle and glow with hues caught from his own fancy, and with inimitable dyes which his own genius has evoked. His oratory is as peculiar to him as the cast of his countenance. His manner is the expression of the emotion he feels, and is peculiar to the style and scope of his thought. He thinks not of hands nor of feet; has no solicitude about his gestures; is oblivious to every thing mechanical and con-

strained; trusts himself to nature, is adopted into her family, becomes her child, assumes her form, bears her lineaments, and is filled with her inspiration.

A happy manner is a great accomplishment; but if the orator have it not he thinks not of it, but gives himself up to his theme and to the genius it inspires; nor will he waste his time in grasping shadows. Some of the greatest orators of ancient or modern times have not possessed the happiest manner; but their declamation was none the less splendid, and the effects of their eloquence none the less overmastering and profound. We instance one here who has neither the elaborateness of an Everett nor the grace and ease of a Cicero, but who commands the sympathies and stirs the souls of multitudes as few men can. He is a distinguished preacher and an unrivalled platform orator. We quote:[1]

"The Rev. Mr. Chapin is about to address us. Look at him. He is not tall, but he is fleshy. His face is good, somewhat like that of Napoleon in many of its aspects. The eyes are dark, lively, and possessing that liquid depth so peculiar to all men of brilliant imaginations. Swarthy is the complexion and dark the hair. As he commences, you hear a rich, deep, melodious voice, beautiful in its modulations. He goes on, and now you will agree with me that the platform is the most influential organ of public opinion. How the orator's eloquence intoxicates the young! What vehemency it lends to the impulses! How, like the winds over the ocean, the voice of the speaker awakens the passions and the emotions of the soul! There are few sights more thrilling, surely, than such as this; a spectacle of a vast assemblage of men and women, all of them intelligent and educated, all aroused and quickened beneath the thrilling tones of this soul in earnest! How the masses in the aisles heave to and fro! How breathless! How hushed! How low the first muttered indications of applause, a voice in the distant crowd, irrepressible, sinking, however, directly, now louder, louder, louder! Ah! the sentence is unfinished, ere forth it rolls! that peal of energetic praise, *the speaker masters the tumult, and moves on with his argument or his declamation*,—you watch, while he advances, the kindling faces of the crowd. Bright eyes flash; cheeks are flushed; all is paroxysmatic excitement; all the vitality of the meeting is called forth; and now the building shakes again and

[1] From J. R. Dix.

again with the loud, outspeaking thunder of the people. But the climax is not yet reached; the speaker has not concluded, and he will not drop from that altitude; *he only stooped gracefully, to shake his plumage in the mountain lake.* He will bear them higher yet; his voice has attained a more perfect fulness; he has shaken away the encumberments of the understanding. *He commits himself to the full heavens of Hope and Promise.* See how he pours his magnetism over the meeting! and every auditor is clairvoyant, in the body or out of the body they cannot tell, for the witchery of genius is over them and upon them. Every word now becomes a shaft of light, every sentence a loud clap, a peal from the tempest of eloquence, announcing the necessary conclusion, until, as the speaker closes, the hall is rent with the loud torrents of compressed admiration. Some of the most nervously sensitive of the audience will not to-night sleep very soundly, or get to sleep very early; it is an opium-dream, an enchantment, a kind of fairy land through which he led them; and those loud trumpet gales which rung *in pœans* around him, were the modes of the expression of their deep popular sympathy."

Here is, indeed, a pen-picture of Chapin, and from the hand and brain too of a master, himself a man of genius—as much so as the man he describes.

Again, we remark that an orator cannot afford to waste the thunder of reason and the lightning of argument for the sake of retaining the outward graces of the schools. Think of Chalmers, the great Scotch divine. What did he know about action in the sense in which schoolmen speak? He had no action, if by the word be meant studied grace of attitude. He was hardly aware that he had hands or feet, but one could not hear that consummate master of his art, whose regal right to rule and reign none dared dispute, without being impressed, overwhelmed, carried away by the resistless tides of his eloquence. With him, tones, looks, gestures, utterance, all took care of themselves; he gave himself no anxiety about those things which kindly nature would herself sufficiently correct, but went right on with the work in hand—the work of conviction and persuasion.

The *tones* of a speaker, will naturally modulate themselves to the feelings they would convey, if those feelings be present. Especially in private conversation and extempora-

neous efforts, this is the case. They respond completely and without fail to the sentiments and emotions, if these be natural and not simulated. If simulated, it is not difficult to penetrate the thin disguise; for we can always distinguish the actor of a part from the man who not only feels but *is* it. The tone belonging to any particular feeling may be considered as a particular quality of the voice existing in it for the time being, or during the existence of the feeling. But the voice has, also, a general quality, such as clearness, sharpness, dulness and the like. These are supposed to represent the characteristics of the mind; and a clear voice is supposed to indicate a clear mind or clearness of thought —a sharp voice, excitability of temper, — a harsh voice, harshness of disposition. Every man's voice, therefore, is to some extent, a reflex of his mental nature and character. We cannot so change the voice as to disguise that, or to simulate feelings not actually possessed. The character alone can control and direct such defects as we may lament and desire to destroy. In a word, the acquisition of a desirable voice can only be effected if effected at all, by the cultivation of the mind and of the higher and nobler faculties and powers of our nature.

Simulation of thought or of speech is not eloquence, nor will it be accepted as such by any who would master that high art. The loftiest and noblest attainments in oratoric action, the best and most searching effects of eloquent force and power, are possible alone to those who have received fresh from heaven the consecration and baptism required. From what has been said it will be seen that extemporaneous efforts must frequently possess many and great advantages in point of effectiveness over those which are prepared.

Let us speak of another advantage in whose praise too much cannot be said,—of adaptability to the precise circumstance of the hour, place and occasion. Prepared speeches do not and cannot always meet such requisitions. A thousand things occur and are constantly happening, which make the occasion far different from what could have been anticipated; so that speeches which have been elaborately wrought and laboriously prepared are both unsuitable and useless for the occasion at the moment of delivery. Prepared speeches, too, may be above or below the occasion that suggests their delivery; as for instance where the

audience is unexpectedly small and insignificant both for intelligence and numbers, or where there is a vast and brilliant audience and the speeches were prepared for a small one. Many such instances occur, and that, too, in the experience of many an orator. Here, then, extemporaneous efforts alone can meet and answer the exigencies of all circumstances and occasions. And every man knows, too, how often a few happy and pertinent remarks, for the time, are heard with delight and hailed with plaudits refused and denied the speech which is the labor of days, of months, or of years of preparation.

But while pointing out some of the innumerable chances a prepared speech has to meet, and showing that such a speech written, committed, recited word for word, can seldom have an equal effect with an extemporaneous one of no greater intrinsic merit, we would not divert any one from laboriously preparing and elaborating his speeches. Many are the occasions when it is both necessary and expected that the speaker prepare, and then it is a credit, and were a disgrace, did he not prepare; yea, though his efforts like those of the great Demosthenes, "smell of the oil." The great orators of all ages have prepared for their most important efforts; but they have done this, not perhaps so much to shape their language as to collect and arrange their material, and to have the subject grow into and upon the mind till this is permeated with it, and is thus excited to a deeper interest than before. They doubtless left a wide margin to the subject to be filled up in the heat of the moment by the exigencies of the hour and occasion, by conceptions inspired by the theme itself or its particular circumstances. It is not to be supposed that an extemporaneous speech must necessarily be altogether unpremeditated in anything save in the language in which it is clothed. No orator can have his ideas so arranged always and on all subjects as to be able to speak well, certainly not in his best vein, when called on. No man should be required to do such injustice to himself as to respond to every call, when the subject is either new or strange, or foreign to his interest, and when opportunity is denied him to anticipate and prepare. But enough on this point.

Some orators are distinguished by a great mental defect in the character of their productions, which should be

avoided by all who wish even to converse with others interestingly. We refer to a tendency to wander continually from the subject in hand to other things more attractive to to the fancy or more pleasing to the taste. Some are thus guilty from an absorbing desire to pluck posies and rhetorical flowers, with which to wreathe and adorn their subject, decking this with new and extrinsic beauties and adornments, and others from a constitutional disability to fix their attention, for a single moment, *on the subject.* The famous John Randolph was one of that eccentric class of speakers; and there is scarcely one of his speeches, and he made many, which, for its bearing on the matter concerned, is not as well adapted to any other subject as to that on which it was made.

There is still another danger to be avoided by discursively imaginative minds. While looking for the drapery of their ideas and for the ornaments of speech, they neglect the care of the speech itself. Such men soon fall from effective orators into mere elocutionists, who may indeed clothe a subject with the dress of taste and deck it in fine apparel, but who cannot establish it on a secure basis, nor give it a firm foundation. Such speakers may attract but they cannot convince. They may be rhetoricians but they are not orators. Nay, they are mere elocutionists, all rhetorical flourish and outside show, but without logic or substance. "They are like Chinese troops, who advance to the fray with gongs, trumpets, lanterns and paint, and with all the show of a holiday, but who bring to bear on the enemy nothing but wooden guns!" We have said enough to show that eloquence or oratory is by no means a simple gift of nature, depending as is too commonly supposed *only* upon facility of utterance and happiness of expression; but that it is an extraordinary combination of qualities which must occur in a man to constitute an orator, much more *an orator of nature.* "In my opinion," says Cicero, "no man can deserve the praise of an accomplished orator without a knowledge of all the arts, and of everything that is great; it is from the acquaintance with the world that eloquence must receive its flow and its embellishments." While, therefore, all eloquence springs from the feelings and is the fair flower of the emotions, the intellect is required to embody the etherial essence of which the feelings and the emo-

tions are the principle in palpable forms, and to clothe graceful fancy and regal imagination with glory and with beauty. Great and varied genius, therefore, is as indispensable to the orator as to the poet, or to any other inspired child of God! If this be so, it is not strange that, where the requisites for it are so many and so great, so few men appear who eminently excel in this art; nor yet again, that so many, nothwithstanding this, have pretensions to it. While eloquence and poetry are so delightful, they will never be wanting who will be intoxicated rather than inspired whilst drinking of such waters. But though few can hope to share the palms with Demosthenes or Homer, none should be deterred from the endeavor earnestly to cultivate and expand the powers they possess, and to carry them to the highest possible point of improvement. What if excellence be not attainable in this or in any other thing, yet in most cases an honorable degree of proficiency may be acquired. Would we properly estimate the value of labor in accomplishing this, as of other things, we need but open our eyes to the vast difference seen in point of available ability, and apart from knowledge, between those who are of cultivated minds and those who are not. Skill, in every art, whatever be the natural inclination, depends in no small measure on the degree of application awarded it. If we thus reflect, we shall not be inclined to underrate the worth and value of toil. Besides, a genius for a thing is shown not more by what it can accomplish in that particular sphere with little or no labor, than by the ability to labor hard and earnestly. Though superficial talents be flippant, real ones are always of a muscular kind. They are not only able to work hard, but,—what is more,—their abounding energies require toil, and love it for its own sake.

Whatever be the natural capacity of a man, it is certainly true that it can be increased and extended by enlarging his bounds of thought, and stretching his mental horizon still farther; and it is a fell delusion to suppose, as some writers do, that genius is best when left to herself! "What harvest can be reaped from a fertile but neglected soil but one of weeds and tares." Nay, the soil lies stubborn, sterile and cold, unable to germinate or produce, incapable of plant, of tree or flower, till the sun arises and shines upon it, and the dews and rains of heaven find it, and the warmth

and joy of nature call it out. Nature will not relax her clasp upon the dead or the dying till the trumpet of resurrection shall sound and immortality is given. So genius, would she achieve her noblest triumphs, or produce her sublimest efforts, must use, like mediocrity, those aids which are desirable from knowledge—knowledge, a kind of Archimides lever, which, while it makes ordinary powers more efficient than the rude strength of giants, yet gives to the strength of giants a power not before possessed.

How great a stimulus, then, should the prospect of success be, not only to win, but still better, to deserve the gifts of fame and fortune! And success is never absolutely denied to labor, when afforded to a noble and right ambition and to a glowing enthusiasm,—especially is this true here where every avenue to preferment swings wide its portals; where there is free and open competition for the prizes of genius and talent; where industry and worth can conquer and overcome all obstacles; and where a man perseveres that, though nature may not have granted him greater gifts than she has conferred on others, labor can give a new value to the least of gifts.

It is not possible, at the present day, to say how far all right and legitimate efforts for improvement may be carried, nor yet to what large measure of success. We do not agree with those philosophers who in their hopefulness assert that "labor conquers all things;" and yet, by judicious training, by industry and the form and enthusiasm that promise if they do not always command success, the effective powers of men may be wonderfully increased; "just as by physical training the muscles of the boxer are enlarged in volume and hardened into steel."

Though great and commanding eloquence is a rare gift, and belongs only to the few, yet, an honorable standing in this as in other arts, is within the reach of many; and though nothing can be promised where there is an absolute absence of ability, yet, where a natural inclination to a thing exists in the mind, it is always an evidence of some ability. To this, when accompanied by labor, a reasonable degree of success can well be promised. We know that patient perseverance is necessary to all, whatever may be the talents, endowments or genius. Even the greatest talents cannot achieve the highest success in a day.

"The foundations of all things destined to be great or lasting must be laid wide and deep, and by the slow yet sure results of laborious years." Even the great Cause of causes, the architect and builder of the universe—maker of this monstrous frame we inhabit, required the appliances and aids of time, long and continued periods, in order to enable him to launch his world upon the vast ocean of being. "In six days God made the heavens and the earth, and all that in them is, and rested on the seventh day." The simple chapel on the hillside, whose white spire points the way to heaven as it reflects the first beams of rising day, may be the work of but a brief period and the result of but little architectural skill. And even the capacious church in which hundreds of worshippers assemble and bow the knee to God, is, after all, soon builded and completed. Not so the great architectural pile, not so the grand cathedral, in whose aisles the dead of centuries sleep, and on whose spires and towers the moss of ages lingers. That was not the work of days, months nor years; but of centuries and ages. So, comparing natural things with spiritual, and spiritual with natural, we say, let no aspirant after the honors that wreathe the brow of genius, let no nobler enthusiast in the walk of oratoric art, despair though his progress be slow and uncertain, and his path lie often amid the dark shadows of disappointment. "Never give up but come to the hope; all things are possible to him that believes." What others can do, you may do. Gird on your armor and prepare for the battle. "Fight the good fight of faith," and you shall win here as one conquered and overcame on another occasion.

Finally, we remark that, while we have spoken of the eloquence of speech and of the genius that garlands immortal utterance so that "words are things," yea, the very breath and inspiration of God, we have not forgotten nor can we forget that kind of eloquence which is greater than either human speech or song. We would bow and do obeisance at the shrine of that art of arts which came fresh, glorious and beautiful from the hand of the Almighty. We mean the eloquence of nature—not as she is embodied in human thought or speech, nor in him whom heaven has "made but little lower than the angels, crowning him with glory and honor," man!—but as she stands arrayed and

crowned in virtue of her own regal right. But who can really describe her, the great mother of us all? Who may paint the stars and illustrate their eloquence as they come forth, one by one, in celestial procession, becoming silent sentinels, each taking his accustomed post, and walking the nightly rounds of the skies? And the sun—what shall be said of him? how shall we picture the splendors of his fires, crimsoning in their setting the mountains and the sea? The grand old forests, too, how do they speak to us, and what an anthem they lift from their leafy choirs to heaven! Yes, there is melody among the leaves, there are songs in the grasses, there is music in the lonely, sighing pines, telling their sad story to winds and waves. Even the brooks by the wayside, the pebbles in the stream, the old boulders moss-grown and gray, even the commonest object of nature—all, all are eloquent. Willis has written "*Unwritten Music*"—one of the most remarkable productions of even his magical pen. But, after all, no language can exhaust, no pencil paint, no words describe, those glorious and sublime pictures the Infinite Artist executes every day and every hour. All nature is "unwritten music;" and no one man, whatever may be his eloquence or genius, can fully interpret her mysteries, sing her songs or gather all her inspiration. Art has, in part, been described; but who can describe *nature*, royal mistress and crowned queen of all art? If we have the vision of faith, if our eyes have been anointed with the healing and transforming power of beauty, then all things wear in their forehead the new name, and their lips are eloquent with the new song,

> "This above all, to thine own self be true
> And it must follow as the night the day,
> Thou canst not be false to any man."

In the eloquence of speech and song, in the eloquence of art and nature, yea, in all the sublimely great and good and beautiful God has made on earth and in heaven, we behold the proofs of His kindness, of His royal love and care. Let us never forget that whatsoever is given or denied us, we are called to a fidelity that shall be content with nothing save the perfection that our bountiful Giver requires. Let us, then, taking up the strain of the great dramatist, and

carrying his grand anthem in our souls, "to ourselves be true;" dedicating such faculty and power to the honor of God and to the glory of man; so that when called to render our account to Him who has a right to arraign us, we may do it with joy and not with fear. If ours be the gift of eloquent speech, if we stand among the prepared sons of genius, if we are acknowledged as the orators of our age and time; whatever may be our endowments or our genius in speech, in thought, in sculptured story or in saintly song, let us lay our laurels and our honors at the feet of Him, "who though he was rich, yet for our sakes became poor that we through his poverty might be made rich." Thus may we shine in Christ's diadem of glory as among those who have "turned many to righteousness;" whose immortality time cannot impair, and whose monuments of more than earthly grandeur and glory shall lift her awful fronts to heaven forever resplendent and sublime. J. T. P.

Art. III.

Explanation of Matthew xxv. 46.

And these shall go away into everlasting punishment; but the righteous into life eternal.—Matt. xxv. 46.

It seems to be generally taken for granted that the words of the New Testament convey to the reader now precisely the meaning which the words of Jesus and the apostles conveyed to those whom they addressed. We could hardly commit a greater mistake, or one which in the interpretation of the Scriptures would result in more serious errors, than to proceed upon such an assumption. That could be true, only if we had been educated from infancy as his hearers were; if we had been members of the same great family—with their history, their ancestry, their institutions, civil and religious, their faith, hopes, fears, expectations, traditions and superstitions for our own. In short, the words of Jesus could mean to us precisely what they meant to his hearers, only if we hadbeen those hearers, listening

to his living voice, catching every tone and cadence, observing every illustrative gesture, and familiar with every allusion, historical, topographical, political, social or religious. If we had been born and reared under the nurture of their pervading forms of thought; if the spirit of the Mosaic institutions, secularized as we know they had become through the narrow exclusiveness and intense worldliness of that people, had pervaded our whole being—had permeated our whole moral and religious nature—only then could we have heard the Saviour as they heard him. If our hopes of a coming Messiah, our anticipations of the nature, duration, and extent of his dominion, the splendor of his court and the divine authority of his rule, were the same as the hopes and anticipations of those who listened to him, we could better appreciate the contempt with which the learned scribe, the haughty ruler, the punctilious Pharisee and the aristocratic Sadducee would regard the humble Nazarene, with a few untaught fishermen as his disciples. We could then understand something of the disgust, even, which the wealthy and influential classes would feel towards one of such humble mien and unostentatious appearance as Jesus, claiming to be their long-expected and God-anointed Messiah.

Every intelligent reader knows that the familiar phrases of the New Testament, bore to Jewish ears a meaning widely different from what they now bear to Christian ears. The phrases, "the kingdom of heaven;" "the kingdom of God;" or simply, "the kingdom," with the hearers of the Saviour no more signified what they do with us than if the words which we read were never intended to be the equivalents of those to which they listened. We know this; every one who reads the gospels with even ordinary attention, is fully aware of this fact. We cannot look into the works of any respectable commentator without finding this distinction clearly affirmed; even well informed pupils in our Sabbath schools are familiar with this, as a rule of interpretation. Yet how large a proportion of those clergymen who claim to be specially evangelical, practically neglect this distinction in their explanations of the Scriptures; fail to appreciate the importance of this element to a correct understanding of the words of Jesus and his disciples; and hence fall into very grave errors which would have been

readily avoided by recognizing the practical utility of the distinction here alluded to.

It may be accepted as a safe rule of interpretation, that the Saviour intended to say to those whom he addressed just what his honest, intelligent and attentive hearers would understand him to say. It is not pretended that they comprehended all he said; or that he intended they should. Much was necessarily left to be unfolded by the progress of events. Many of his gravest warnings were clothed in parables; many set forth in the sublime poetic imagery of the ancient prophets, leaving the inevitable future to disclose the stern, majestic features of the truth which the drapery of his expression half concealed. Still it must be true, that what his candid intelligent hearers understood him to say—what he knew they would understand him to say—was just what he did say. The object, therefore, of every inquiry into the meaning of his language, is not what long usage has at length succeeded in imposing upon the words attributed to him in the gospel narrative; but what did his words mean to those who heard them? What did the serious, attentive hearer of the Saviour understand him to mean? What did he intend they should understand by the language he used?

Of course, the acceptance of his revelation as the vital element in civil order, social organization and divine worship; the new vigor, the moral and spiritual life infused by his religion into every nerve and artery of civilization, would constantly unfold a new and deeper meaning in the language he used—would never cease to illustrate the profound principles he revealed. The prepossessions of his hearers were a perpetual hindrance to the correct understanding of his instructions. Even the disciples could never understand what he said of his death and resurrection, till these events, like the shock of an earthquake, wrenched open the doors of their darkened hearts, and compelled them at least partially to comprehend what they had been so reluctant to believe.[1] And Peter was hardly persuaded even by a heavenly vision, that the Gentiles were to participate in the blessings of the gospel.[2]

[1] Compare Matt. xvi. 21, 22,—xvii. 22, 23. Mark viii. 31–33,—ix. 10, 31, 32. Luke ix. 44, 45.—xviii. 31–34. John xii. 34.—xvi. 5, 6, 16–18. [2] Acts x. xi.

But whatever depth or breadth of meaning the progress of Christian civilization has since shown his teachings to possess; however surprisingly the subsequent history of the world may have illustrated the divine truth and justice which Jesus revealed, these formed no part of the meaning of his words, as heard by those around him, whether friends or foes. To them his teachings meant just what they would honestly understand them to mean; just what he knew they would—and, therefore, intended they should understand them to mean. There is no escape from this principle of interpretation, unless we accuse Jesus of addressing his hearers in equivocal language, so constructed that he knew they would misunderstand him—and of course intended they should.

Perhaps there is no other passage in the New Testament that furnishes such constant necessity for the use of this principle of interpretation, as the discourse of the Saviour closing with the passage under review; or one where a neglect of this rule has resulted in a more complete perversion of his teaching. Every one at all acquainted with the opinions and controversies of Christian sects, knows what use is constantly made of this text. It has become the citadel of the doctrine of endless misery, not because the Saviour's words have the remotest allusion to the future state; or to anything like what is popularly termed "the final doom of the wicked;" but because a perversion of his language long persisted in and aided by inadequate translations, has forced upon the conviction of Christians generally, in connection with these words, ideas which the language of Jesus never conveyed to those who listened to him.

The confidence reposed in this text by those who make it a buttress for the doctrine of endless misery, is evident from the fact that whenever their outworks are carried, they flee to this as their strong hold. In any sudden surprise, their pickets and skirmishers always retreat in that direction; and in every general engagement, above the rattle of small arms and the roar of field batteries, we always have the deep boom of this siege gun. In other and plainer words, this passage is more confidently relied upon than any other in the Scriptures to sustain the distinguishing doctrine of modern orthodoxy. They never think of inquiring into its interpretation; that is taken for granted—a kind of heir-loom,

handed down from father to son for generations. Not one in fifty of those who quote this text so confidently has ever spent a day—perhaps not an hour—in careful investigation to see if the use they make of it is sustained by the just laws of criticism. They simply quote the passage without comment, trusting the prejudice of their hearers to make the desired use of it. They have nothing to gain, to the cause of their theology, at least, by any comments upon the text. Almost the entire religious community have been taught from childhood to associate with this text the doctrine of endless punishment; hence, no comment is needed to serve *their* purpose. Indeed, no criticism could serve their cause so efficiently as this prepossession, or false education of their hearers. The shrewdest course they can pursue is simply to repeat the creeds: "These shall go away into everlasting punishment; but the righteous into life eternal," trusting early and constant association to make the accustomed application. Hence Universalists labor under serious disadvantages in explaining this class of texts. The common interpretation, growing up with one from childhood, becomes so interwoven with his convictions and associations, that it it is next to impossible to change them. Even when convinced that the old interpretation is false, the old associations still cling to the words. With those who for years have rejected the common interpretation of this text, the first suggestions of its language are those they associated with it in childhood. In our attempts, therefore, to show that such passages do not teach what they have so long been supposed to teach, we have not only a work to perform in Scripture criticism—really a small part of the task—but we have also to resist the whole force of early education, and to break up that established habit of mental association which has always connected the doctrine of endless misery with the language of these texts. We cannot divest ourselves of these influences; but we can, if we will, resolve to pursue our inquiry with all candor and integrity, and accept the conclusions to which we thereby arrive.

A point of vital importance to a correct interpretation of the passage under review, is to determine the time to which it refers. If it can be shown that it does not allude to the future state, but to the scenes of time alone, it will at once

disprove the common interpretation of the text, and deprive the doctrine of endless punishment of all its reported support from that source. This passage is usually referred to some far distant future; never, we believe, conceived to be near—except at rare intervals, when the old doctrine of the Millenium, either in the form of Millerism, or some other nearly as absurd, is revived to scourge the church. But how distant, or how near that period may be, is usually deemed a profound mystery. It may be fifty years hence, or fifty thousand, or fifty millions. It is called "the general judgment," expected to occur after the close of the affairs of this world; when the dead shall be raised, the living changed, and the whole human race who have inhabited the earth from the creation to "the last syllable of recorded time," shall be summoned before a visible judgment seat, where each shall receive the sentence that seals his destiny to endless bliss, or endless torture. Such is the scene usually supposed to be described in the passage containing the text, the words under review containing the final sentence. But if it can be shown beyond a reasonable doubt that the passage does not allude to the future state, it will follow of course that it describes no such event. Let us proceed to the special work thus proposed.

We cannot well understand the language under review, without taking in connection the xxiii. and xxiv. and xxv. chapters of St. Matthew's gospel. In the xxiii., we have the account of the Saviour's last visit to the temple, when he uttered those terrible denunciations upon the Scribes and Pharisees the religious leaders of the Jewish people—exposing with the severity of divine truth, their real enmity to the coming kingdom of righteousness, for which they pretended to wait so anxiously; their sordid avarice, veiled under the cloak of sanctity; their zeal for proselyting, though they had so exhausted their ritual of all divine life that their converts were fitter candidates for Gehenna then the Gentiles themselves; their profaning old sanctities with absurd and trivial distinctions; their care for mere ritual, while violating the divine spirit of the law; their ostentatious pretence of holiness, while their hearts were black with sin; their professed zeal for religion, while putting to death the prophets and teachers whom God had sent for their instruction. Then,

as if the terrible doom impending over that nation had just burst upon his prophetic vision, he pours out that strain of denunciation, without a parallel in all his teaching; declaring that the blood of all the martyred prophets should be visited upon that generation. In a moment returns all his love for his kindred and nation; his reverence for the chosen people, the holy city, and the house of God; and the denunciations that chill the heart with horror, are followed by a wail of lamentation so full of pathos that it melts the listener in tears: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."[3] What a transition from malediction to mourning. Having discharged the terrible duty of the prophet, he weeps over the calamity he has foretold; even while the voice of God uttered through him the solemn judgments hastening upon that deluded people, he does not forget that they are his own kindred.

Thus did Jesus bid farewell to the temple, never again to tread its holy courts. Its precincts were hallowed in the associations of that people, as no other spot on earth could be; hallowed to him as his "Father's house." How solemn and impressive to his hearers, therefore, must have been this prediction of its approaching desolation. As he and his disciples withdrew from the presence of those who should see him no more, we are not surprised that they, bewildered at the predictions to which they had just listened, should call his attention to the beauty, splendor, and magnificence of that hallowed structure; as if cherishing some secret hope that they might have misapprehended him; that his words might not mean what they seemed to mean; as if soliciting some explanation that might dissipate their apprehensions. Still absorbed by the terrible thought, his brief reply assured them that his words should be verified to the utmost; that "not one stone should be left upon another." They passed on silently across the brook Kidron, up the ascent of the

[3] xxiii. 37–39.

Mount of Olives, where they turned to look again upon the doomed city. There it lay beneath them—a beautiful panorama—the foreground occupied with the spacious courts of the temple—from the midst of which rose the massive walls of the temple itself—all of polished marble, glittering in snowy whiteness—crowned by the gorgeous roof, bristling all over with gilded spikes, that no bird ever might light thereon. It was a scene to move any heart; what then must it have been to the disciples, with their intense Jewish reverence for the temple, and the dirge of its desolation still ringing in their ears?—what to Jesus who had just passed its portals for the last time; who saw in the impending doom he had predicted the utter extinction of the Jewish nation?

Here the disciples, still pondering those last words they had heard in the temple, and the emphatic confirmation as they passed out, could not refrain from calling the Saviour's attention again to the subject: "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" So it stands in the common version; but all the best critics agree that it should be rendered *age*, or *dispensation*, instead of *world*. As a clear apprehension of this point is essential to a correct understanding of the whole subject, let it be observed: 1. The question of the disciples would naturally refer to the startling prediction of Jesus in his closing words in the temple, so pointedly reiterated as they left;—the desolation of the temple, implying of course the overthrow of the city. He had not even alluded to the end of the world, in the ordinary meaning of that phrase with us. Hence, the question of the disciples: "When shall these things be?"—that is, the things he had predicted in the temple—had no reference to the end of the world. 2. The Jews divided all time into three periods, or ages:—the age before the Law; the age under the Law; and the age under the Messiah, succeeding each other in the order here named. The first age closed at the introduction of the Law; the second age would close at the "coming" of the Messiah; at the establishment of his kingdom in the world. The disciples inquired concerning that "coming." Naturally associating the predicted destruction of the city and the temple with the end of the age under the Law, they expected that Jesus would then

appear to establish his long-expected kingdom in the world. This kingdom the disciples still regarded as strictly temporal and political, in which the Messiah was literally to occupy the throne of David, and reign as king of the Jews. It was to be ruled by the special delegate of heaven—the "Anointed of God;" hence it was called "the kingdom of heaven;" "the kingdom of God;" or briefly, "the kingdom." Such a kingdom, Jesus had as yet taken no steps to establish; hence the disciples, instead of abandoning their idea of a temporal kingdom, expected another "coming" of Jesus to establish it. It was of that coming which they now inquired. 3. Matthew alone records the question in this form; Mark and Luke omit it entirely—a very strange omission, certainly, if the common interpretation is correct. If the inquiry had really been about the end of the world, in the literal meaning of that phrase with us, would they have left it out of their record? 4. The word here rendered world, means age or dispensation. It often occurs in the new Testament, where it can bear no other interpretation.[4] It should be so rendered here, in the inquiry of the disciples, according to the best critics among all sects.[5] Having often heard Jesus speak of "coming in his kingdom"—a phrase with them entirely equivalent to the end of the age under the Law—and understanding him to allude to that event in his closing words in the temple, they now inquired when it should occur. From this point he proceeds to answer their questions, in a discourse extending through the xxiv. and xxv. chapters, and closing with the words under review.

He cautions his disciples against impostors who should come, claiming to be the Messiah; predicts the agitations that began about fifteen years later, under Caligula, and continued not only in Judea, but in all the neighboring provinces for more than twenty years, culminating in the war that finally exterminated the Jewish nation, closed the Mosaic dispensation, abolished the daily sacrifice, utterly

[4] Compare the following texts: Matt. xiii. 39, 40–49. xxiv. 3. xxviii. 20. 1 Cor. ii. 7. x. 11. Eph. ii. 2. iii. 9. Col. i. 26. Heb. ix. 26.

[5] Consult Hammond, Le Clerc, Whitby, Pearce, Doddridge, McKnight, Wakefield, Campbell; Clarke on Matt. xii. 32. xxiv. 3; Morison's Notes on Matt. xii. 32.

destroyed their beautiful temple—literally, leaving not one stone upon another—left their chief city but a heap of smouldering ruins, and scattered the chosen people in a wretched captivity, among all nations of the earth. This impending destruction, the welfare of his followers and the interest of his cause during those calamities, are the themes of the Saviour's discourse. He warned the disciples of the persecutions they would suffer on account of his cause, and of apostacies to avoid those persecutions; foretold the rapid spread of his doctrine among the nations, and the end should come. If it be inquired, "What end?"—the reply is—the end to which he alluded in the temple when he told them that their house should be left unto them desolate; when he told his disciples that that there should not be left one stone upon another; the end about which they inquired, "when shall these things be?" He had spoken of no other end; they inquired about no other. He did not tell them when it should come; but he described the preceding events which they must observe, and regard them as the prelude of desolation. When they should see the abomination of desolation spoken of by Daniel, standing in the holy place—that is, Jerusalem beseiged by Roman armies—they were to flee with all haste to the mountains—not even entering into the city from the country, or returning from their fields to secure the goods in their houses. If he had been speaking of the end of the world, or of the general judgment, in the usual meaning of those phrases, would he have told his disciples to flee from Jerusalem and Judea to escape the judgment? Would he have mentioned it as a special affliction, if the inclemencies of winter, or their reverence for the Sabbath, should prevent their rapid flight, particularly to those whose personal condition should unfit them to endure the hardships and fatigues to which they would then be exposed? If he alluded to the horrors of the seige and destruction of the city—the slaughter, pestilence and famine that should distinguish that event in all history for its unprecedented suffering—we see at once why he should tell them to flee from the city and the province. But if he referred to what is usually meant by the judgment, or the end of the world, the wisdom of attempting to flee from it is not quite so apparent.

The Saviour then continues his descriptions and warnings,

more in the style of ancient prophets, using those bold, startling metaphors which would seem out of place in our more sedate, precise modes of expression. It should be a time of tribulation such as never had been in the world, and never should be thereafter. Immediately after the distress and agitation he described, the sun should be darkened, the moon should not give her light, the stars should fall from heaven, and the powers of heaven be shaken. If such figures seem bold and strange to us, we should remember that they were familiar to the disciples, often occurring in the prophecies of the Old Testament, where they are applied to the fall of Babylon, Idumea, Egypt, and to the former captivity of the Jews. They were the usual metaphors by which the prophets describe the overthrow of nations. "And *then*," continues the Saviour, "shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth [literally, *land*] mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory."[6] This certainly is the "coming" to which he had alluded—about which the disciples had inquired. If the boldness of the imagery should suggest a doubt whether the language could be properly applied to the calamities hastening upon that nation, he silences all doubt by assuring his hearers that they should live to witness the events of which he spoke: "Verily I say unto you, this generation shall not pass till all these things be fulfilled."[7] Would he tell them that the things of which he spoke were nigh at hand, even at the doors, coming upon that generation, and bid them watch for their coming, if they were two thousand or twenty thousand years distant?

He had often spoken of his "coming in his glory"—"coming in his kingdom"—"coming with his angels"—and he always limited it to that generation—to the lifetime of some who heard him—before they should have taught his doctrines in all the cities of Israel. Nothing can be plainer to the careful reader than that Jesus foretold his coming to establish his kingdom,—the reign of the gospel in the world—during the lifetime of those to whom he spoke. The very form of his address to the disciples throughout this discourse—its direct personality—shows that he was not speaking of

[6] xxiv. 29, 30. [7] xxiv. 34.

events to occur five, or ten thousand years after they had passed away. He uses the second person continually: "Take heed that no man deceive *you*"—"when *ye* shall hear"—"see that *ye* be not troubled"—"they shall deliver *you* up"—"pray *ye* that *your* flight"—"if any man say unto *you*"—"if they say to *you*"—"so likewise *ye*, when *ye* shall see all these things"—"watch, therefore, for *ye* know not at what hour your Lord doth come."[8] Would he thus address them concerning events that would not occur till thousands of years after they were dead? Is it not clear beyond a doubt, that the things of which he spoke were to be during the lifetime of his hearers?

The apostles constantly use similar language concerning the coming of Jesus in his kingdom. To refer such expressions as the following to events supposed at the time to be thousands of years distant, would be simply a perversion of language: "The Lord is at hand"—"that thou keep this commandment without spot, unrebukable until the appearing of the great God and our Saviour Jesus Christ;"—"yet a little while, and he that shall come, will come and will not tarry;"—"be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, till he receive the early and the latter rain. Be ye therefore patient; establish your hearts, for the coming of the Lord draweth nigh." An exhortation to wait patiently for an event supposed to be, at least, thousands of years distant, is certainly neither a usual or natural style of address; and we may well doubt any interpretation that involves such an absurdity.

But the chapter that has thus far occupied our principal attention, furnishes other aids for determining the time of the events of which it treats. The Saviour's coming, everywhere identified with the end of the age, is fixed at the time referred to by the prophet Daniel. The language of the prophet is quoted in this chapter. The prophet speaks of a "time of trouble such as never was since there was a nation."[9] Of the time to which the Saviour refers he says: "Then shall be great tribulation, such as was not since the beginning of the world."[10] If the prophet had not been

[8] xxiv. 4, 6, 9, 20, 23, 26, 33, 42, 44. [9] Dan. xii. 1. [10] Matt. xxiv. 21.

mentioned by name, this quotation of his language would naturally lead us to refer both passages to the same event. But the prophet has determined beyond doubt, the time when his prophecy should be fulfilled; and the Saviour's prediction, referring to the same event, would be accomplished at the same time. Daniel says explicitly of the events he had foretold: "when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."[11] The "holy people" here mentioned are, of course, the Jewish people; and no one will deny that their power was scattered when the temple was desolated, the city overthrown, and the nation destroyed. Thus we identify again the coming of the Son of Man in his kingdom, with the close of the Mosaic dispensation, and the establishment of the gospel as the only divinely authorized religion in the world. The heavenly kingdom which Christ came to institute, could not be established—could claim no exclusive right to the allegiance of men—so long as a former divinely authorized covenant remained unrepealed. Christianity could claim to be *the* covenant of God with man, only when Judaism was abolished. The better covenant could become valid—could press its claim upon the world, as exclusively authorized of God, only when the first covenant was anulled.

The latter part of the xxiv. chapter is occupied with exhortations to watchfulness on the part of the disciples, lest the end of which the Saviour had been speaking should come upon them unawares; lest at his coming he should find them like the servant described in the parable, eating and drinking with the drunken.[12] This also will at once be reeognized as a decided testimony in favor of the views here advanced; for he would hardly repeat his warnings, so pointedly enjoining upon his hearers the special duty of watchfulness lest they should be surprised by an event that would not occur till they had been dead thousands of years. Thus, by every consideration;—by the form of address; by the subsequent expectation of the disciples; by his reference to the prophecies, and by his express and reïterated declarations;—his coming in his kingdom—the coming about which the disciples inquired, and of which the Saviour had been

[11] Dan. xii. 7 [12] Matt. xxiv. 49.

speaking throughout this discourse—was to be during the lives of those who heard him. We proceed to examine the remainder of his discourse.

In passing from the xxiv. to the xxv. chapter, the attention of the careful reader is arrested at the first word of the latter: "*Then* shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom." There is certainly a most intimate connection in the time alluded to in these chapters. Dr. Maurice says of the opening of this chapter: "I must take the '*then*' literally, and determine it according to the prophecy respecting the temple. 'Then,' when the tribulation of those last days comes—when Jerusalem is compassed about with armies—when the abomination of desolation is set up in the holy place—shall the kingdom of heaven be likened unto ten virgins." [13] But those who read to understand, need no argument to prove that the Saviour's discourse continues uninterrupted. His theme is the same as in the preceding chapter; the great event of his coming is still the point of central interest in the discourse; the time none other than that already determined by so many explicit declarations. This chapter contains no reference to any events that have not been already introduced into the discourse, or to any time that has not been clearly stated. It consists merely of three parables, still enforcing that constant vigilance which he so often enjoins in this discourse, and inculcating three classes of duties. The parable of the wise and foolish virgins enforces their duty in respect to themselves; the parable of the talents teaches their responsibility to God for the treasures of divine truth committed to them; and their duties to each other and the race are set forth in the parable of the King in judgment; announcing the central principle of charity as the law of the divine kingdom. In other words, the three parables of which this chapter is composed, enforces their duty to themselves, to God, and to the human race.

The great mistake of the common interpretation is, that it takes the closing parable as a literal description of an event, purely imaginary, expected to occur at the close of all temporal affairs, and called the general judgment. Incredible

[13] "Unity of the New Testament," p. 214.

labor and learning have been devoted to the hopeless task of harmonizing such an interpretation. It is a weary and sad work to follow the laborious efforts of learned commentators, to find some point in this discourse where the Saviour ceases to speak of the things of this world, and introduces those of the world to come. They assume to begin with that there must be such a point in the discourse somewhere; for their whole theology requires the last part of this chapter to apply especially to the future state, while they are obliged to admit that the first part refers to events then near at hand. One would suppose, if there is any such transition, it cannot be difficult to find it. If in the same discourse, the Saviour really passed from events that followed in a few years, to others yet thousands of years in the future,—if he passed in silence over an interval of two thousand, or ten thousand years—one would suppose that the point of transition would be sufficiently apparent not to leave his hearers in any doubt. If there is any such point, critics have entirely failed to show us where it is. All theories resting on such an assumption, have utterly failed to interpret this discourse.

The first two parables in this chapter contain nothing to aid us in our present labor, except the reiteration of the oft-repeated injunction at the close of the first parable: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." This allusion to the coming to which he had so often referred in the former part of his discourse, in answer to the inquiry of the disciples, comes like a familiar way-mark, assuring the reader that the Saviour's instructions still flow in the same channel. The renewed command to the disciples to watch, because *they* knew neither the day nor the hour of his coming, shows that he was still speaking of matters in which they were peculiarly and personally interested, and not of events that should occur only thousands of years after they had passed away; that the coming of which he spoke was one for which *they* must watch lest it should take *them* by surprise. Hence, we are compelled to reject any interpretation which would still place that event in the far distant future; which seeks, indeed, to transfer the time of that coming from the days of the apostles to some imaginary period at the end of the world; which would make it an event not of this world,

but of the world to come. If such were the time alluded to, it has never been very clearly shown what special benefit it would be to the disciples to watch for it in their own day.

We are brought, then, directly to the opening of the parable containing the passage under review: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left."[14] Observe, this is definitely determined to be at the time, "when the Son of Man shall come in his glory." Is this the same coming of which he had been speaking throughout the discourse—the same that prompted the inquiry of the disciples, and for which he so often enjoins them to watch? Or is it another coming, about which the disciples had made no inquiry, and the Saviour had thus far said nothing? Is it an entirely new topic introduced into his discourse, without any intimation to his hearers? Has he, without a word of warning, passed from the events that were so rapidly hastening upon that nation to others thousands of years distant? And, to increase the perplexity and misunderstanding of his hearers, has he called the far distant event by the same name, described it by the same epithets, and surrounded by the same circumstances which distinguished the event that was near at hand? If such were indeed his method of treating the subject, there would be no reason for surprise at any misunderstanding on the part of hearers, or of the Christian world from that day to this. In that case, misunderstanding ought to be the only thing that should not surprise us; for such a method of address would set at defiance all rules of rational communication, all laws of mental action, and all possibility of correct interpretation. As we have already remarked, the Saviour had often spoken of the "coming of the Son of Man, in his glory"—"with the angels"—"in his kingdom"—"in the glory of his Father"—"to reward men according to their works;" and just as often he assured

[14] xxv. 31, &c.

his hearers that the coming should take place while some of those to whom he spoke were still living. "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." The identity of the expression here, and at the opening of the parable containing the passage under review, is worthy of notice. It is "the Son of Man coming in his kingdom," in the most positive terms assigned to that generation. In both instances the coming is mentioned in the same words, attended by the same circumstances. It is the "coming in his kingdom"—"with the holy angels." Is it possible that in one place he refers to an event that should occur in that generation, and in the other to an event thousands of years distant; describing both by the same epithets, and giving his hearers no intimation that they are not the same? It is all important to settle the question, whether these texts refer to one and the same coming, or to more than one; for upon the decision of this point depends the interpretation of the whole passage. If these different texts refer to but one coming, then the prediction was fulfilled during the lives of those who listened to the Saviour, and that splendid spectacle which has furnished such a theme for pulpit eloquence —that grand assize at the end of the world—withdraws into the vague and dreamy realm of the imagination. [15]

The objection that presents itself to those who accept the common interpretation, is, that the Saviour did not come literally, personally and visibly, in that generation. If it be meant by this objection that Jesus did not come, as he said he would, during the lives of his hearers, then the issue is not with the interpretation we are advocating, but with the explicit and repeated assurances of the Saviour himself. But if the objection means only that he did not come then, in the sense in which the Christian church generally understands this passage, we admit at once, he did not come

[15] In reference to the time of the Saviour's coming, consult the following texts, some of which have already been quoted without reference: Matt. x. 23. xvi. 27, 28. xxiv. 29–34, 42, 44. xxv. 13. xxvi. 64. Mark viii. 9 and ix. 1. xiii. 33–36. Luke ix. 27. xii. 35–40. xxi. 20–24, 27–36. John xiv. 3, 18, 23. xxi. 22. Rom. xiii. 12. 1 Cor. i. 7. iv. 5. vii. 29. Philip iv. 5. 1 Thess. i. 10. iv. 15. 2 Thess. iii. 5. 1 Tim. vi. 14. Hebrew x. 25, 37. James v. 7, 8. 1 Peter i. 4, 5. iv. 7. 2 Peter iii. 11–14. 1 John ii. 18, 28. Rev. i. 1, 3. ii. 16. iii. 11. xi. 14. xxii. 6, 7, 10, 12, 20.

in that sense—and he never will. Accepting his assurance, we are bound to believe that he came *when* he said he would, and *as* he said he would. Unless we deny his word, we must admit that he came in that generation in the only sense in which he promised to come. And if he did not come personally, literally and visibly, then we ought not to interpret his promise to mean such a coming. We may be firmly attached to the popular interpretation of this text; we may say truly that it has been accepted by the most eminent scholars—of the most humble piety and inflexible integrity. But when that interpretation is brought directly in conflict with the express declarations of Jesus, we must give up the interpretation rather than deny his words. He said that he would come in that generation, "in his kingdom"—"with the holy angels"—"with power and great glory." Must we not, then, admit that he did so come!

We are not destitute, indeed, of very clear intimations from the Saviour that his coming was to be, not in the outward world of matter, but in the inward world of spirit; not visible in material splendor, but "without observation," in the regeneration of the world. His assurance to his disciples, that where two or three were gathered together in his name, he would be in their midst; that he would be with them always to the end of the world; that to those who loved him he would manifest himself; that the Father and himself would make their abode with those who kept his words; these assurances of a continued presence, even after the separation of the grave, are not to be interpreted, certainly, of a literal and visible presence, but a presence none the less real on that account; nay, ought we not to say, a presence all the more real and intimate, because it was not material and visible, but spiritual and internal? His assurance to the carping Pharisees that the kingdom of God would come, not with observation; his reply to his persecuting enemies, that they "should see him sitting on the right hand of power, and coming in the clouds of heaven,"—all imply that he would manifest himself to his foes in the glory and power of his kingdom, no less than to his friends by the consolation of his spiritual presence. Though not literal and personal, his coming with its attendant circumstances would be no secret thing which they would need to seek after. It would be like the lightning setting the

darkened world ablaze.[16] The rejection and destruction of that old apostate nation, and the calling of another people to receive the new and better covenant; the crushing of the principal obstacle that opposed his religion, and the progress of his truth to be the ruling power of the world; would be no hidden thing to be sought after in the desert or in the secret place. Its power would be felt in all nations. It was not, therefore, a literal, personal coming, which Jesus predicted. It was the exhibition of divine power in behalf of the cause for which he would soon sacrifice his life, and the defence of which he would leave to his disciples. It was the removal of the only religion that could claim to rival the gospel, in the sanction of divine authority. It was the inauguration of the gospel as the divine law of human life. Such a representation is in strict accordance with Scripture usage, where a signal exhibition of divine power, whether for protection or destruction, reward or punishment, is often spoken of as the coming or appearance of God.[17] Hence, Jesus in representing the display of divine power in behalf of the truth which he revealed, as his coming in power and glory, used a figure of speech with which his hearers were familiar. To expect a literal, personal coming, is to insist that the high-wrought poetic imagery of his communication shall be interpreted as the cool, literal description of scenes that should present themselves to the senses.

It is worthy of remark that the judgment here described is passed upon nations: "before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats."[18] And the

[16] Matthew xxiii. 20. xxviii. 20. Mark xiv. 62. Luke xvii. 20, 24. John xiv. 3, 18–23.

[17] 2 Samuel xxii. 10–12. Psalms xviii. 9–13. xcvii. 2–5. Isaiah xiii. 10–13. xix. 1. xxxiv. 4–10. xxxv. 4. xl. 10. lxvi. 15. Eze. xxxii. 7, 8. Daniel vii. 9–14. Joel ii. 10, 11.

[18] There seems at first to be a grammatical objection to the construction here proposed. But the fact that all national characteristics must flow from individual sources; that the rejection of the gospel by the Jews, and their national overthrow in consequence; that the acceptance of the gospel by the Gentiles, and their call to the gospel covenant in consequence—were necessarily the result of individual action, seems to remove the objection. The rejection of the Jews was certainly national, though the result of individual responsibility; so also of the call of the Gentiles.

grounds of the division are worthy the most careful attention. Those on the right hand are not assigned that place because they are Jesus' disciples; not because they are believers or Christians; not because they belong to any church or have made any profession of religion; but simply because they received the disciples kindly and exercised towards them the common charity which any man, in circumstances of suffering and distress, has a right to expect of his fellow beings; for ministering to their common necessities, and visiting them while sick and in prison. This was the only criterion in the judgment here described. Kindness to those whom the Judge calls his brethren, is the only qualification of those who are placed on the right hand, and receive the welcome greeting "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." So, on the other hand, lack of kindness and charity to those "brethren" is the only accusation upon which those on the left are condemned. It is worthy of note, that one party is not rewarded for faith in the gospel; for becoming the disciples of the Saviour; nor is the other party condemned for rejecting the gospel and refusing to become his followers. Indeed, Christians—those whom the Judge calls his brethren—do not constitute either of the parties brought to judgment in this sense. "Inasmuch as *ye* have done it unto one of the least of *these my brethren*, *ye* have done it unto me," is his reply to the surprise of those on the right. "Inasmuch as *ye* did it not unto one of the least of *these*, *ye* did it not unto me," is his reply to the disappointment of those on the left. Nothing can be plainer, on a moment's reflection, than that those on the right, who are accepted and received into the kingdom, are just as distinct from those whom he calls his "brethren," as they are from those on the left who are condemned and sent away. The Judge represents the Saviour; those whom he calls his brethren are his disciples, the only Christians in the scene; and they are just as distinct from those on the right hand, who had exercised towards them the common charities of life, as they are from those on the left, who had refused or neglected to show them such kindness. Theologically speaking, those on the right are no more Christians than those on the left. Both classes are as distinct from his "brethren" as they are from each other. Let it be borne in mind, then, that Chris-

tians have neither part nor lot in the judgment here represented. They are neither among the rewarded nor the punished; they are neither the commended nor the condemned. One class is rewarded for kindness to Christians, the other is condemned for neglecting them; but they are included in neither class.

The special virtues practiced by those on the right and neglected by those on the left, do not require any unusual piety, devotion, or self-denial. It was only feeding Christians when they were hungry, clothing them when naked, giving them drink when thirsty, and a shelter when homeless, and visiting them when sick or in prison. These traits are common to humanity. They have abounded among all people, even among the most ordinary development of the better elements of our nature. And the declaration of Jesus that these qualifications would secure the blessings of the heavenly kingdom, while the lofty pretensions of Scribe, Pharisee and priest would be passed by unheeded, must have sounded as strange to the yet Jewish ears of the disciples, as the same doctrine now does to orthodox ears of the present day. All their claims that rested on the works of the law; their plea that Abraham was their father; their empty formality, tithing anise, mint and cummin would avail the Jews nothing. They must receive kindly, at least, the messengers of God's truth, however obscure or despised they may be. The devout and alms-giving centurion, though a Gentile, was more acceptable to God than the proud hollow-hearted Pharisee, though of the seed of Abraham. The Gentiles who were really seeking the truth should come from the east, west, north and south, and sit down with the patriarchs in the kingdom of heaven, while the children of the kingdom—the proud, exclusive Jews, who boasted their descent from Abraham, and thought themselves entitled to all divine blessings, would be thrust out. It was a strange doctrine to Hebrew ears that Gentile charity was better than Jewish pretension. With this key to the interpretation of this parable, we understand at once the disappointment attributed to those on the left, at being rejected from the kingdom which they regard as their peculiar inheritance; and the surprise of those on the right at being received into the heavenly kingdom in which they had never dreamed of claiming a place. Those who haughtily counted

themselves the legitimate heirs of the kingdom, find their anticipated possession given to others, and those who never expected it are called to enjoy its blessings.

Can anything more be necessary to point out the parties here represented? We have seen that the division is based not upon religious opinion, or modes of worship. It is not a separation of Christians from idolaters, of believers from unbelievers, or worshippers from scoffers. It is a separation between those who neglected and those who administered the ordinary offices of kindness and humanity to those who are here represented as the brethren of the King who occupies the throne of this kingdom—the disciples of the Saviour, especially those upon whom after his death, the cause he represented would so largely depend. These distinctions prove to be national, though necessarily exhibited through individual characters. There can, of course, be no national characteristics, but those that result from the aggregate of individual character. What nations were they, then, who in the early history of the gospel kingdom, distinguished themselves by precisely the traits of character here described? By whom were the "brethren," as they are here called, treated with scorn and contempt? Who were the instigators of the bitter persecutions of the early Christian teachers, as long as they had the power to persecute? We find all these questions distinctly answered, if we follow the narrative of St. Paul's labors to where he turns away from his opposing and blaspheming brethren according to the flesh, to the eager Gentiles, who, listening to the word of life, rejoiced and glorified the word of the Lord.[19] Here the description of the passage under review is literally verified; the Gentiles receiving, not only with kindness and charity, but with joy and gladness, the very "brethren" whom the Jews had just rejected. And this trait of character rapidly developed into a national distinction, separating the Jews from the Gentiles just as clearly, and by the same criterion, as those on the left hand are separated from those on the right. The great influential churches planted by the labors of the Apostles—those who in the passage under review, are specially called "these my brethren"—were gathered, not among the Jews, but among

[19] Acts xiii. 42–50.

the Gentiles. And the same remains true to our own time. The descendants of the Gentile nations of antiquity have become the Christian nations of to-day, entering into the joys and blessings of that heavenly kingdom, which the Jews anticipated as exclusively their own; while the Jews, that nation at the left hand—refusing to receive those "brethren," or their message of divine truth and grace, in less than forty years—while many who had listened to the Saviour, remained to witness the fulfilment of his predictions—were utterly exterminated as a nation, and scattered as homeless wanderers and wretched captives over the face of the whole earth. Thus it was, that those who received kindly the "brethren" of the Saviour, were counted to have received the Saviour himself; in accepting their message, they accepted his, and were welcomed to the joys and blessings of that heavenly kingdom, in the providence of God prepared for them from the foundation of the world; that kingdom in which the Son of Man would appear during the life-time of those to whom he spoke; welcomed to that eternal life which is the knowledge of the only true God and Jesus Christ whom he has sent.[20]

This introduces, as well as any place, the few remarks we design to offer in explanation of the word here rendered "everlasting;" and "eternal"—for they are both the same. After having shown that the judgment described in this passage was to take place before the generation then living should have passed away; that some of those who listened to the Saviour should not taste death till they had seen the coming of the Son of Man in his kingdom; that the whole scene belongs to this world and not to the next; that the judgment is passed upon nations, rather than upon individuals; that the grounds of decision are not Christian faith and obedience to the gospel; that Christians have no part or lot in the judgment;—after having established these points beyond a reasonable doubt, there is no need of saying that the rewards and punishments are not endless bliss or endless pain in eternity. Strong as the common conviction is that the "everlasting punishment" awarded to one class, and the "life eternal" to the other pertains to the spirit world, there is not in the whole passage the

[20] John xvii. 3.

remotest allusion to the future state; not a hint of the resurrection—that essential prelude, according to all orthodox authority, to the general judgment. How happens it that so important a part of that grand spectacle is entirely omitted in this description—not receiving the poor notice of a single word? Those who feel at liberty to supply so important an omission of the record, may not find any difficulty in this question; but those who may feel a little delicacy about making such corrections, may continue to puzzle themselves with conjectures about the omission, or reject the interpretation which is obliged to assume such neglect, either on the part of Jesus, or of his biographers.

The only question of importance remaining unsettled is whether the interpretation here proposed, and harmonizing so obviously with the general circumstances of the case, can be justified by the Scripture usage of the terms here employed. In other words, have we the sanction of the sacred writers for limiting the meaning of the terms "everlasting" and "eternal," as this interpretation clearly demands? In reply to this question take the following facts:—These words—or rather this word, for they are both one in the original, in some of its forms, is often used in such connections that we are compelled to limit its meaning. As it is variously rendered, we will speak of the terms as we find them. They are often applied to the Mosaic Covenant;[21] but they do not prove that to have been endless; for it was intended only to serve as an introduction to, and hence to be superseded by, the gospel. These terms are often applied to the Levitical Priesthood;[22] but they do not prove that to have been endless, for it was succeeded centuries since by the Priesthood of Christ. They are often applied to the possession of the land of Canaan by the Jews.[23] But they do not prove that to have been endless; for, after remaining in possession about fifteen hundred years, they have not possessed it for nearly eighteen centuries. These words are applied to the city of Jerusalem;[24] but that city was long ago overthrown with a destruction so utter and terrible, that it remained for ages

[21] Genesis xvii. 7, 13, 19. xiviii. 4. Lev. xxiv. 8. 1 Chron. xvi. 17. [22] Ex. xl. 15. Num. x. 8. xviii. 28. xxv. 13. [23] Gen. xiii. 15. Eze. xxxvii. 25. [24] Jer. xvii. 25. xxxi. 40.

but a heap of mouldering ruins. They are applied to the temple of Solomon; [25] but they do not prove that to have been endless, for it was destroyed by Nebuchadnezzar, after having stood but four hundred and eighteen years. They are applied to the fire on the altar in the temple; [26] but they do not prove that to have been endless, for it was extinguished of course when the temple was destroyed. They are applied to the reign of David over the Jewish nation; [27] but they do not prove that to have been endless, for he reigned but forty years. They are applied even to the strange sojourn of Jonah in the bosom of the deep; [28] but neither do they prove that to have been endless, for it lasted but three days. Thus we find the words everlasting, eternal, and forever—the very terms expressive of duration in the passage under review—applied to all these things in the Scriptures; yet none of them were endless. They are applied to periods varying in duration from fifteen hundred years to three days. Is any further comment necessary to show that we have abundant authority from Scripture usage, for taking these words in a limited sense? If the possession of the promised land by the Jews for fifteen hundred years is properly called everlasting, may not their punishment of exile from that land, for a still stronger reason be termed everlasting, having already lasted three centuries longer than the possession?

A simple, but important evidence of the correctness of our interpretation of this passage, is found in the word rendered punishment. It means the act of clipping, or pruning—as the cutting off of anything redundant or injurious; like the orchardist pruning his trees, or the vine-dresser his vines. Hence it is used in the sense of checking, restraining, chastening, correcting. It implies discipline, and improvement; a sense entirely inconsistent with the common interpretation of this passage. No two ideas can well be more radically opposed to each other, than that of correction or improvement, and that of endless suffering. It is impossible to reconcile them; one excludes the other.

We arrive, therefore, at the conclusion that the "coming" here referred to occurred in that generation, according to the repeated declarations of the Saviour; that the

[25] 1 Kings viii. 13. [26] Lev. vi. 13. [27] 1 Chron. xxviii. 4. [28] Jonah ii. 6. xvii. 8. xlviii. 4. Ex. xxxii. 4. Josh. xiv. 9.

parties on trial were the Gentiles on the right hand, who received kindly those here represented as "brethren" of the King—the disciples and early teachers of the gospel—accepted their message and entered into the gospel kingdom; and the Jews on the left, who rejected and crucified the Saviour, scorned and persecuted his "brethren," despised their message, and within forty years were utterly destroyed as a nation—scattered homeless wanderers over the earth—aliens to the kingdom of which they counted themselves heirs—oppressed, persecuted, spoiled, down-trodden—the derision of heathen, and the disdain of Christian lands, to this hour. So terribly to them has been verified the judgment predicted in this long-contested passage. A. R. A.

Art. IV.

The Analogies of Death and the Resurrection.

Death and the Resurrection are natural facts used in Scripture as prolific sources of expression to illustrate spiritual conditions and changes. The facts exist; and being seized upon by inspired imaginations, they are made to illuminate many dim forms of thought, and to vivify many otherwise dead lessons. By their use life is given to death, and the barrenness of language is made to blossom with the fertility of thought.

I. In contemplating spiritual themes, it is always to be remembered that men are spirits now; that they live in spiritual relations and are surrounded by spiritual scenery; that they are pressed upon by spiritual facts and forces and live in some dim manner the life of spirits though yet embodied in the flesh. The spirituality of man as to their interior essence and constitution is an existing fact. It is little realized now because spirit is in abeyance to matter; because the unseen is eclipsed by the seen; because the sensuous apparent overlies the insensuous real. All spiritual conditions and changes are therefore concealed under

the drapery of material vestments; and every statement of them must be made, for the present, in language addressed to sensuous perceptions.

All human language is essentially sensuous. It is formed for sight and sound. Words are made for visible things and actions. The whole machinery of language, with its intricate relations and modifications, is but a material fabric. It is a complicated system of hieroglyphics. It begun in simple symbols and has grown to a compound and double compound system of symbolical forms. It was constructed for temporal uses; and is destitute of spiritual utterances. Whenever, therefore, it would transcend its original purpose and use and speak of spiritual things, it must impress material forms into spiritual service; it must express ideal facts in real speech; it must write invisible things in visible words; it must utter unheard songs in oral sounds. Hence it must be ambiguous, having a material and a spiritual meaning—an outward and an inward significance. Language then becomes double, having a body and a spirit—a form and an essence. When ordinary human language rises to the expression of divine truths, it becomes transfigured and the divine truth illuminates the human lineaments; the higher meaning shines through and glorifies the lower form. This is true of very much of the Scriptures. They are so inlaid with the pearls of divine truth that the inglowing light transfuses the overlying covering. There is in them "the letter and the spirit." The letter is the apparent and ordinary significance; the spirit is the assumed, supersensuous, or spiritual meaning. The letter is what the words would convey, applied to the world life; the spirit is what is intended to be brought from the realm of spiritual realities. "The letter killeth; the spirit giveth life." The grand significance of our Scripture lies chiefly below the surface, hid within the drapery of its language. Much of its historical, doctrinal, and preceptive teachings, is so luminous with the inner light that the wayfaring man though unlearned, cannot err therein. Yet the principles out of which these histories, doctrines and precepts grow; the soil in which they take root; the philosophy at the bottom of life, duty and destiny; the spiritual science in which the most apparent, as well as the more abstruse spiritual realities have their explanation, are often wrapped deeply in

the imagery of the word, and come to light only by careful study and the culture of that spiritual insight essential to the discernment of the things of the spirit.

II. The analogies of death and the resurrection are numerous and widely scattered through the Scriptures. Death and the resurrection are facts occasionally spoken of, —facts regarded in the same light as birth and life. There are birth and life, death and the resurrection,—four fixed facts in the natural order of universal experience, which underlie all moral conditions and changes. The first two have direct relation to the present state of existence; the last two to the future mode of being. They are not moral, but natural experiences. They are not limited by moral conditions, but are universal. They are not dependent on finite will and action but belong to the infinite order of events. They are wholly of God, and are steps in the divine procession of being which he has ordained. These are taken by the divine penman and made fruitful sources of expression, to indicate moral and spiritual conditions and changes. By them the sacred word is made instinct with life. Spiritual forces and experience are made to appear as real things. Essences are embodied. Spiritual scenes become panoramic. Moral consciousness is born, lives, walks, rises and glorifies God. The soul puts on armor and fights its demonic enemies and conquers them; then soars and sings, an angel redeemed from the flesh and the devil. So are the grandest moral lessons made instinct with life and power, by the imagery borrowed from these natural facts, and the great scenes of spiritual redemption are portrayed with dramatic effect and grandeur. The use made of these facts is not only artistic in the highest degree, but marvellous and sublime. The sacred word actually quivers and throbs with the life of the Holy Spirit, and the light of God shimmers along its golden pages.

It is common to say that there are many kinds of death spoken of in the Bible, such as natural death, moral death, national death, political death, eternal death, death to the world, death to sin, &c. But although this statement answers, in a manner, the ordinary uses of teaching and understanding, it is quite incorrect, and often leads to great confusion of thought. There is and can be but one death, that is natural death—the death of the body. So every

statement about more kinds of death than one, is substantially incorrect. There is no such thing as moral death, or spiritual death, or eternal death. If the moral sense of a man should die, the moral faculties of his soul go out of being with struggles and death agonies, never more to exist, that man would experience a moral death. If one's spiritual being should cease to exist and every trace of his existence be annihilated, so that no power, consciousness, or remnant of him should remain, that individual would experience a spiritual death. If one should be everlastingly dying, both in body and spirit, and yet never die, he would experience an eternal agony, but it would not be an eternal death; for it is in the very nature of death to cease and not continue. It works an end, and then it is over, eternally over; so that eternal death is both an absurdity and an impossibility. And if men are immortal as to their spirits which include their mental and moral powers, then moral and spiritual death are equally impossible. Nothing immortal can die. Nothing can die but that which is constitutionally subject to death. And nothing can be constitutionally subject to death but that which is organized of perishable materials. This is true of the body, but not of the spirit of man. The spirit no doubt is organized, but not of perishable materials. Angels, doubtless are organized beings, but not subject to death. Every thing, every being under God is organized, but not all of perishable materials. There is, therefore, within human knowledge, but one death,—the death of the body.

What then shall be said of the varied Scripture phraseology in respect to death? It must be said that the word death is used in various analogical senses. All these analogical uses have their source in one root. They are all the fruitful growth of one seed-fact. There is one death, a sweeping, universal, terrific fact. This is wrought into many forms of speech to describe, illustrate and impress mental and moral changes and conditions in human experience that bear some analogy to death. But these analogical forms of expression do not make that death which was not death before being so described. A nation goes out of being amid tumult, war and agony, and its elements are scattered never more to be gathered up, and it is said that the nation dies. But saying so does not make it true; for

the imagery of the word, and come to light only by careful study and the culture of that spiritual insight essential to the discernment of the things of the spirit.

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darkened world ablaze.[16] The rejection and destruction of that old apostate nation, and the calling of another people to receive the new and better covenant; the crushing of the principal obstacle that opposed his religion, and the progress of his truth to be the ruling power of the world; would be no hidden thing to be sought after in the desert or in the secret place. Its power would be felt in all nations. It was not, therefore, a literal, personal coming, which Jesus predicted. It was the exhibition of divine power in behalf of the cause for which he would soon sacrifice his life, and the defence of which he would leave to his disciples. It was the removal of the only religion that could claim to rival the gospel, in the sanction of divine authority. It was the inauguration of the gospel as the divine law of human life. Such a representation is in strict accordance with Scripture usage, where a signal exhibition of divine power, whether for protection or destruction, reward or punishment, is often spoken of as the coming or appearance of God.[17] Hence, Jesus in representing the display of divine power in behalf of the truth which he revealed, as his coming in power and glory, used a figure of speech with which his hearers were familiar. To expect a literal, personal coming, is to insist that the high-wrought poetic imagery of his communication shall be interpreted as the cool, literal description of scenes that should present themselves to the senses.

It is worthy of remark that the judgment here described is passed upon nations: "before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats."[18] And the

[16] Matthew xxiii. 20. xxviii. 20. Mark xiv. 62. Luke xvii. 20, 24. John xiv. 3, 18–23.

[17] 2 Samuel xxii. 10–12. Psalms xviii. 9–13. xcvii. 2–5. Isaiah xiii. 10–13. xix. 1. xxxiv. 4–10. xxxv. 4. xl. 10. lxvi. 15. Eze. xxxii. 7, 8. Daniel vii. 9–14. Joel ii. 10, 11.

[18] There seems at first to be a grammatical objection to the construction here proposed. But the fact that all national characteristics must flow from individual sources; that the rejection of the gospel by the Jews, and their national overthrow in consequence; that the acceptance of the gospel by the Gentiles, and their call to the gospel covenant in consequence—were necessarily the result of individual action, seems to remove the objection. The rejection of the Jews was certainly national, though the result of individual responsibility; so also of the call of the Gentiles.

grounds of the division are worthy the most careful attention. Those on the right hand are not assigned that place because they are Jesus' disciples; not because they are believers or Christians; not because they belong to any church or have made any profession of religion; but simply because they received the disciples kindly and exercised towards them the common charity which any man, in circumstances of suffering and distress, has a right to expect of his fellow beings; for ministering to their common necessities, and visiting them while sick and in prison. This was the only criterion in the judgment here described. Kindness to those whom the Judge calls his brethren, is the only qualification of those who are placed on the right hand, and receive the welcome greeting "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." So, on the other hand, lack of kindness and charity to those "brethren" is the only accusation upon which those on the left are condemned. It is worthy of note, that one party is not rewarded for faith in the gospel; for becoming the disciples of the Saviour; nor is the other party condemned for rejecting the gospel and refusing to become his followers. Indeed, Christians—those whom the Judge calls his brethren—do not constitute either of the parties brought to judgment in this sense. "Inasmuch as *ye* have done it unto one of the least of *these my brethren*, *ye* have done it unto me," is his reply to the surprise of those on the right. "Inasmuch as *ye* did it not unto one of the least of *these*, *ye* did it not unto me," is his reply to the disappointment of those on the left. Nothing can be plainer, on a moment's reflection, than that those on the right, who are accepted and received into the kingdom, are just as distinct from those whom he calls his "brethren," as they are from those on the left who are condemned and sent away. The Judge represents the Saviour; those whom he calls his brethren are his disciples, the only Christians in the scene; and they are just as distinct from those on the right hand, who had exercised towards them the common charities of life, as they are from those on the left, who had refused or neglected to show them such kindness. Theologically speaking, those on the right are no more Christians than those on the left. Both classes are as distinct from his "brethren" as they are from each other. Let it be borne in mind, then, that Chris-

the subjection to vanity, or Adamic sin and death,) "into the glorious liberty of the children of God," is the raising of that creation from its sinful condition into the moral life of Christ. It is the antidote of the Adamic condition or the resurrection from the Adamic death. This is a favorite form of statement with Paul, which he introduces into all his great arguments for the triumph of Christ, and scatters it in various ways through all his epistles. Even when teaching his great lesson of the resurrection of the dead, to the Corinthians, he felt impelled to introduce it to give it an increased force from the immediate presence of the great sources of his analogical language, death and the resurrection.

He had said to the Romans that by one man sin entered the world and death by sin, and so death passed upon all men as all had sinned, that is, the sinful experience so entered and was universally felt; so now he repeats it to the Corinthians; and repeats also what he had before said, that by one came the antidote—the new life, and then adds "As in Adam all die, even so in Christ shall all be made alive." This is not a statement that all men die a physical death in Adam; for he has often said that the Adamic death is moral; nor is it a statement that all men are raised from physical death in Christ. For he had just said in the 16th verse, that "if the dead rise not, then Christ is not raised." The resurrection is not dependent on Christ, but Christ on the resurrection. Adam and Christ were both alike subject to death and the resurrection. As men they must experience what was common to humanity. To die and be raised from the dead were divine ordinations. To die physically is not to experience the Adamic penalty for sin; to be raised from the dead is not to be made alive in Christ. To die physically is an experience having no relation to the penalty for sin; for the sinless Son of God died as painfully as sinful man. To rise from the dead is an experience having no relation to being made alive in Christ; for wicked men experience the resurrection as really as did the immaculate Jesus. "Even so in Christ shall all be made alive," is not, therefore, a statement that all men shall be raised from the dead. It is a richer statement than that; it is, that all who have suffered in sin shall be raised from the ill conditions of that sinful, suffering state, to a glorified

life in Christ. It is a statement of a universal salvation from sin and a universal experience of spiritual life in Christ,—the sublimest idea possible to a fallen race. It is glorious to know that all men shall be raised from the dead; but it is infinitely more glorious to know that being immortal they shall be made alive in Christ. As much as Christ is more glorious than man, as much as divinity is more glorious than humanity, is being made alive in Christ more glorious than being raised from the dead. To be made alive in Christ is to be made a new creature,—new in thought, affection, hope, aspiration—new in purpose, spirit, character and power; it is to be lifted up to a superior and supernal life; to be permanently transfigured; to be brought into relation with the life and power of heaven. Christ said of the believer, "he is passed from death unto life"—he is made a new creature—is lifted above the natural world-life of men to the superior spirit-life of Christ. And "even so in Christ shall all be made alive," is a prophecy of the same experience for all men.

Again, Christ said "the hour is coming when the dead shall hear the voice of the Son of God; and they that hear shall live." "The dead" are the dead in Adam—the guilt-stricken children of sin. And the life they shall live is life in Christ. Still again he says: "The hour is coming in which all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Here he uses the word graves instead of dead, meaning the same, that all in sin and shame in the Adamic death, shall hear the voice of Christ summoning them to repentance and duty, to a spiritual life, and shall come out of their deadness of heart into the life of the spirit. Those who truly heed the summons will be restored to innocency, and raised to a righteous and godly life. Those who do not truly heed the summons shall be awakened as it were, to the retributive effects of their refusal; and they shall be punished still more severely for their deafness to the voice of Christ through his gospel. The entire connection of these passages shows that death and the resurrection are used analogically, to express a sinful condition and an awakening from it to a righteous life or a sharp retribution. The Saviour seems to have borrowed his thought

and expression from the prophet Daniel, who says in reference to the judgment of Jerusalem: "And many of them that sleep in the dust of the earth, shall awake; some to everlasting life and some to shame and everlasting contempt;" where sleep refers to death and being awake to the resurrection, and both are used in an analogical sense. These two are the only passages in the Bible in which the resurrection is mentioned, even analogically, in connection with retribution. And these are essentially one, and use the resurrection as a figure of speech to express a moral awakening. It is a scenic representation of the moral awakening produced by the gospel.

In the 11th chapter of Hebrews, Paul speaks of the prophets and ancient worthies who suffered persecution, "that they might obtain a better resurrection," evidently meaning that they might attain to greater purity and power of spirit, and greater favor with God. The Revelator speaks of the first resurrection, saying, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ; and shall reign with him a thousand years." This is clearly an analogy. It is a strong statement of the spiritual elevation and power of those early believers, who in the face of all dangers, raised high the standard of their Leader, and bore it in triumph to the end, who established his kingdom in the earth, and came off conquerors through him who died for them.

But enough citations have been made to show the analogical uses made of death and the resurrection by the Scripture writers. The death of the body is made to represent the soul in sin, prostrated, benumbed, blind, suffering. The resurrection of the soul from the dead body, indicates its release from sin and its deliverance into the life, power and spiritual exaltation of the children of God. The figures are significant and powerful, giving a scenic effect to the tragic evils of sin and the great drama of redemption.

IV. The analogical use of death and the resurrection which has been illustrated, is wholly by appeal to the imagination. No man living has experienced either of these great changes ordained for humanity. They lie in the realm of anticipation to all the living. And it is more than

probable that sin is more like death than men yet realize, and salvation from it, more like the resurrection than men in the flesh can conceive. Men in this life think and talk much of death and the resurrection. But if the Scripture use of these facts is reliable, it were far more important to think and talk of sin and redemption from it. The work of Christ and the life to which he leads the way is the crowning glory of revelation. Simple being, though it were immortal, without this would be, as it were, a barren waste. The resurrection without this would scarcely be a blessing. To live without living to God; to know without knowing God; to love without loving God; to be raised from the dead without rising to God, in the light of Scripture, is no blessing. The resurrection is an object of hope and joy, chiefly because it continues the opportunities to be made alive and to live in Christ. If Christ were not in the resurrection state it would still remain a state of death in the scripture sense. If men could not be made new creatures in Christ in that state they would still remain in the Adamic bondage. Neither death nor the resurrection would deliver them from the vileness and essential degradation of sin. Christ and his gospel alone deliver from that. The glory of the resurrection is Christ. And the glory of Christ is that he leads men from a sinful state, well typified by the pain and torpor of death, into a divine order of life glorious as the rising of a new existence. If death petrified men into eternal fossils of sin, and the resurrection annealed the petrifactions into spiritual substance which neither Christ nor the Holy Spirit could melt, the spirit state would be shorn of all glory, and the analogical uses of death aud the resurrection, in the Scriptures, be wholly deceptive.

It is a thought worthy of consideration, whether the analogies of death and the resurrection will not be more vivid and impressive to men, after they have passed through these experiences, than they can be before. This constant employment of these figures of death and the resurrection all through the Bible, may have a wider range of purpose, than can be accomplished in this world. The field of their most vigorous effect may lie on the immortal side of the dark river. The torpor of sin may be better understood after the torpor of death is felt. The vitality of a divine life may be more readily appreciated after the vitalizing effect of the resurrection upon the spirit is known. The work of revealed truth

is not all accomplished in this life. It makes alive in Christ but few of the great whole. There must be a broader field for its operations after death and the resurrection, or its victories will be few and its results meagre. Men may not, perhaps, hope for new light in the resurrection state, but more of the same kind; not for a new Christ, but for clearer views of the Christ that is; not for a new spiritual life, but for fuller flows of the life now feebly experienced through faith in the Son of God. Spiritual life is probably the same on either side of the resurrection, the difference, if any, being only in the degree of its experience. Therefore, the analogies of death and the resurrection may be still more vivid and powerful in the purely spirit life. The analogies of birth and life are very forcible to men in the flesh. The new birth is taught by an analogy drawn from real birth. It is the finest figure of the Bible. The resurrection is the birth into the second mode of existence, and to spirits must be the richest source of analogy. All careful reflection intimates and enforces the supposition that all the forces of revelation, all the instrumentalities of divine grace, all the means of evangelical enlightenment, all the operations of the Holy Spirit, are more direct, intense and effectual after death and the resurrection than before. The power of Christ increases in its effect upon men as the ages pass away and the way of life opens clearer and broader as numbers tread its golden ascent. The mode of operation, the process of salvation, the essential way of being made alive in Christ, does not change, but the increased experience of men in the natural orders of life, both in the flesh and out, bring them to seek the divine way in the appointed means; so that the conclusion seems inevitable that all shall ultimately confess that Christ is Lord to the glory of God the Father, and in the far off result of Christ's work, God shall be all in all.

G. S. W.

Art. V.

The Universalism of the Epistles.

The Epistles form a very important part of the writings of the New Testament. They are the utterances of men

who were thoroughly convinced of the truth of the gospel of Christ, who had heard his words, who were acquainted with his history, who went forth in his name and by his authority to proclaim the unsearchable riches of his grace to mankind. These writings contain no addition to the gospel, but declare to us the convictions of the earliest commentators upon the life and doctrine of the Son of God, their conjectures, theories, explanations and hopes in reference to "Him of whom Moses in the Law and the Prophets wrote,—Jesus of Nazareth."

We propose in this article to consider what we understand to be the Universalism of the Epistles, that is, their evident accordance with this grand and glorious truth as we believe it to be set forth in the other portions of that Revelation of God to man which the Bible contains. We confidently expect to find the apostles—those of them to whose testimony we may here refer—in full agreement with their Divine Master. That they failed at first to comprehend the meaning of all of his instructions, we are fully aware. That they had much to learn, even after they first went out to declare the truth of heaven to man, we have every reason for believing. But they did learn. The eyes of their understandings were more and more blest with the beauty and glory of "the truth as it is in Jesus." The more they preached and wrought, the more their souls expanded in the genial atmosphere of heavenly truth and love. In the expressive language of a popular historian:

"Nothing is more remarkable than to see the horizon of the apostles gradually receding, and, instead of resting on the borders of the Holy Land, comprehending at length the whole world; barrier after barrier falling down before the superior wisdom which was infused into their minds; first the proselytes of the gate, the foreign conformists to Judaism, and ere long the Gentiles themselves admitted within the pale; until Christianity stood forth, demanded the homage, and promised its rewards to the faith of the whole human race; proclaiming itself in language, which man as yet had not heard, the one, true, universal religion, aspiring to the complete moral conquest of the world."[1]

It is a faith which is so well expressed in this language of the historian, that we would here seek to elucidate, by refer-

[1] Milman's History of Christianity.

ence to the testimony of the Christian apostles as this shall appear in the Epistles of the New Testament. As our space is limited and the testimony ample, we must use the one as prudently, and the other as concisely, as possible. A selection only of the many portions of the Epistles which might be noted, can at present be made; but these, we trust, will be ample and decisive enough to evince that our holy faith of the reconciliation rests "on the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone."

We begin with the Epistle to the Romans, one of the most significant of all the Epistles of the New Testament. It is emphatically a doctrinal Epistle, rich and full in its statements of the design of God in the ministry of Jesus Christ his Son. The sinfulness of mankind is here recognized, as also the failure of the Gentiles to attain by the light of nature, deliverance from sin; and a similar failure on the part of the Jews, though they were blessed with a special revelation in the law. The moral consequences of sin with Jew and Gentile, are also plainly and repeatedly declared. Man needs deliverance, and Christ, through faith, is made the deliverer. Divine grace superabounds sin, and will bring it to an end; a view which instead of encouraging sinfulness, incites to holiness, since holiness is ever the life and sinfulness the death of the soul. In this process of salvation by grace, God works by his own wise and paternal methods, as a beneficent father in planning and operating for the good of his children, taking all their personal needs into the account. The Jew is not to consider the Gentile an outcast, nor the Gentile the Jew. Both have a common inheritance in the good will of the Father. They are called to one hope, one life, one heaven. This, in general outline, is the doctrinal substance of the Epistle.

Let us particularize. In the 5th chapter, the writer, after speaking of the extent of the reign of sin, and the object of the Saviour's mission, concludes the whole argument in these words: "Therefore, as by the offence of one, judgment came upon all men unto condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered that

the offence might abound, that where sin abounded grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

Here is the plain declaration that the remedy for sin is as extensive as the evil itself. If any are not benefitted by the mediation of Christ, they cannot have been injured by the defection of Adam. The disease and the remedy are co-extensive. The same "many" that were made sinners Paul declares shall be made righteous. The word "many" here is from the Greek *oi polloi*, signifying the multitude, the whole bulk; as Dr. MacKnight writes on this passage: "For as *oi polloi*, the many, in the first part of the verse, does not mean some of mankind, from first to last, who, without exception, are constituted sinners, so the many in the latter part of the verse, who are said to be constituted righteous through the obedience of Christ, must mean all mankind, from the beginning to the end of the world without exception." The authors of the Improved Version make a similar statement: "If all men are condemned by the offence of one, the same all are justified by the righteousness of the other. These universal terms, so frequently repeated and so variously diversified, cannot be reconciled to the limitation of the blessings of the gospel to the elect alone, or to a part only of the human race." One thing is remarkable in reference to this passage. No Universalist writer has ever employed language more positive in the utterance of his own views of it, than have the commentators of other sects in setting forth the universality of the work of divine grace with man. Witness Dr. Adam Clarke. He says, "That *oi polloi*, the many, of the apostle, here means all mankind, needs no proof to any but that person who finds himself qualified to deny that all men are mortal. And if the many, *i. e.*, all mankind have died through the offence of one, certainly the gift of grace which abounds to the many, by Jesus Christ, must have reference to every human being."

On the concluding verse of this chapter, this same author is peculiarly emphatic. Did we not know from his denominational standing, from his profession of faith before the Christian world, and from what we read elsewhere in his written works, we might suppose that he here intends to

express all that can be expressed by any advocate of the doctrine of the universal redemption of our race. How he could reconcile these declarations with anything short of the idea of Universalism, we are unable to see. But the comments are his own, as he thus makes them. [*That as sin hath reigned unto death.*] As extensively, as deeply, as universally as sin, whether implying the act of transgression, or the temporal principle from which the act proceeds, or both: *hath reigned*, subjected the whole earth, and all its inhabitants; the whole soul, and all its powers and faculties and death, temporal of the body, spiritual of the soul, and eternal of both; *even so*, as extensively, as deeply and universally *might grace reign*, filling the whole earth, and pervading, purifying and refining the whole soul; *through righteousness*, through the doctrine of free salvation through the blood of the Lamb, and by the principle of holiness transfused through the soul by the Holy Ghost: *unto eternal life*, the proper object of an immortal spirit's hope, the only sphere where the human intellect can rest and be happy in the place and state wherein God *is*, where he is seen *as he is*, and where he can be enjoyed without interruption in an eternal progression of knowledge and beatitude. *By Jesus Christ our Lord*, as the cause of our salvation, the means by which it is communicated, and the source whence it springs. Thus we find *the salvation from sin* here is as extensive and complete as the guilt and contamination of sin; death is conquered, hell disappointed, the devil confounded, and sin totally destroyed. Here is glorying to Him that loved us and washed us from our sins in his own blood, and has made us kings and priests to God and his Father, be glory and dominion forever and ever, Amen. Hallelujah! The Lord God Omnipotent reigneth! Amen and Amen!" Although this comment recognizes the doctrine of the exposure of all men to eternal death, yet, as a whole, it certainly recognizes the prevalence of the blessing as "far as the curse is found." The spirit of the writer seems borne involuntarily along by the tide of truth upon which he has so confidently cast himself. It is a grand Methodistic utterance of Universalism.

In the 8th chapter of this same Epistle, this statement occurs: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same

in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (verses 21, 22.) By "creature" here, we understand the creation, or that part of it needing the blessing promised,—"the glorious liberty of the sons of God." That which was made subject to vanity is to realize deliverance. Rev. Thomas White, in his sermons preached in Welbeck Chapel, translates the passage, "For the creation was made subject to vanity, not willingly, but by reason of him who has subjected the same in hope; because the creation itself shall be delivered from this bondage of corruption into the glorious liberty of the children of God." Dr. MacKnight decides that "creature" in the passage signifies *every human creature*—all mankind. We see not how any other construction can be put upon this passage. Luther is reported to have said of it, "The meaning of this scripture I could never find out;" and it is told of Bunyan, that at a meeting of ministers once, where it was under discussion, on being asked his opinion of it, he put his finger upon his lips and said, "The Scriptures are wiser than I." The scope and bearing of the passage, in its relations to man, are, evidently, too universal to harmonize with any restricted interpretation of it. [2]

[2] Bishop Colenso, whose theological opinions recently published in England, have attracted much attention, regards this passage as a full and convincing proof of the final holiness and happiness of all mankind. This is his comment upon it: "I can not shut my eyes to the truth, which these words appear so clearly to imply, that there is hope in the counsels of Infinite Wisdom and Love for all, for all 'the creature,' for the whole human race, that fell in Adam, and has been graciously redeemed in Christ. The 'children of God,' the faithful and true of all ages, all lands, all religions, will be 'revealed,' will receive their 'glorious freedom' in the kingdom of their Lord. While others, perhaps the great mass of human kind, who have been wilfully unfaithful, in greater or less degree, to the light vouchsafed to them, and are still willingly held in the bondage of corruption, though they might have asserted their freedom from it, and lived as good men and true, with the grace vouchsafed to them, will receive their righteous judgment unto condemnation—'indignation and wrath, tribulation and anguish, upon every soul of man that worketh out evil.' But this chastisement, after all, comes from a Father's hand, upon those who may be wilful, prodigal, unruly, disobedient, but yet are creatures whom he himself has redeemed, for whom Christ died. Can we say, with these words of St. Paul before us, that such chastisement, however severe, may not be remedial, may not be intended to work out the 'hope,' under which the whole race has been 'subjected to vanity,' which 'hope,' in the

Farther on in this Epistle, the Apostle considers the dealings of God with his ancient people, the Jews. They had been peculiarly favored of heaven. They had rejected the Messiah, and were made outcasts from the blessings of the gospel, in their unbelief. In the 11th chapter, he clearly and eloquently sets forth the divine purpose respecting them and the Gentile world, and states distinctly the great work of Christianity in the spiritual illumination of the race. "Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded, (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day. I say then, have they stumbled that they should fall? God forbid; but rather through their fall salvation is come to the Gentiles, to provoke them to jealousy. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." That is, in their present relations to the gospel, the Jews who are in unbelief (or blinded) are regarded as enemies to God, thus standing among the rejected; but through this, their present rejection, salvation comes to you who are Gentiles. But God's purposes are not changed. Israel is still his elect, according to the promises to the fathers; and will yet be saved. Professor Stuart writes, on this statement of the apostle:— "While the apostle admits that the Jews, the once beloved

Apostle's mind, is the justification of the Eternal Justice and Love in so subjecting it, when it had not deserved such a fate, nor brought it about 'of its own accord,' by any act of its own? Is there not ground, from this text, as well as others, for trusting that, in some way unknown to us, the whole race shall, indeed, be made to share this hope at last, and so be 'set free from the bondage of corruption, into the freedom of the glory of the children of God?'"

people of God, have now become alienated and enemies, he still maintains that this evil, exceedingly great in itself, has been overruled for the accomplishment of very important purposes, in respect to the salvation of the Gentiles. The rejection of the gospel by the Jews has been the occasion of its being more widely diffused among the Gentiles; so that, in this respect, the loss of the Jews has been the gain of the Gentiles." The apostle cautions his Gentile brethren against supposing that the blessings of the gospel were inaccessible even to these now blinded Jews. They must indulge in no such exclusiveness, lest it should lead them to an undue self-exaltation. They were to understand that God loved both Jew and Gentile, and that although the latter might now be favored with superior Christian privileges and blessings, while the latter were deprived of them, yet that the promises made of old concerning these brethren of Israel were not revoked nor forgotten. They would be fulfilled. "For," he continues, "the gifts and callings of God are without repentance — without withdrawal, contradiction, change, on his part. "What he hath promised he is able also to perform. (Roman iv. 21.) And, again, he proceeds: "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. This is the grand conclusion; and in view of it, the spirit of the apostle, moved with the vastness of the theme, finds utterance in these exclamations: "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!—For of him, and through him, and to him are all things; to whom be glory forever. Amen." Beginning, process, result, all are of Him who "worketh all things after the counsel of his own will." The German commentator, Olshausen, says of this language of the apostle: "This bold and powerful flight seems to have a foundation only on the supposition of an entire restoration. If only some, or but a few in all, are to be blessed, how is God's wisdom to be manifested in the result? But if all become blessed without prejudice to freewill or justice, this assuredly appears as a miracle of God. The doctrine of the restoration has very many pas-

sages of St. Paul's Epistles apparently in its favor." The Unitarian commentator, Rev. Mr. Livermore, in his notes on these passages, after quoting the above language of the German critic, adds: "We cannot reconcile these large and general terms of the apostle with the supposition that there will not be a final restoration of the human family to virtue and eternal life."

Leaving these clear statements of the apostle, and the corresponding testimony of these commentators who have thus expressed their convictions of his meaning, we pass on to the First Epistle to the Corinthians. And one reference here may suffice; it is, of itself, so significant and strong; that of the apostle's description of the work of grace with man, as contained in the 15th chapter of this Epistle. He bases the hope of the resurrection of mankind on the fact that Christ had "risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." The expressions here are unqualifiedly universal, otherwise we cannot make sense of them. Rev. Thomas Belsham, writes in reference to the apostle's language here, that it "is so clear and full with respect to the final happiness of those who are thus raised, and that their resurrection to life will be ultimately a blessing, that the generality of Christians have supposed that he is here treating of the resurrection of the virtuous only. But that is not the fact. He evidently speaks of the restoration of the whole human race. All who die by Adam shall be raised by Christ; otherwise the apostle's assertion would be untrue. The case then would have been this, As in Adam all die, so in Christ shall a select number, a small proportion, be made alive. But this is not the apostle's doctrine. His expressions are equally universal in each clause. *All* die in Adam. The same *all*, without any exception, without any restriction, shall by Christ be restored to life, and ultimately to holiness and everlasting happiness."

The mediatorial work of Jesus is here distinctly declared. "He must reign till he hath put all enemies under his feet. Death, the last enemy shall be destroyed. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him,

that God may be all in all." What this destruction of death and this immortal blessedness signify, we find in the same connection, where the present and future states are contrasted. Sin is excluded from this glorified resurrection state. Men made alive in Christ are thus freed from sin. "If any man be in Christ he is a new creature; old things are passed away, and behold all things are become new." Nothing in human language can be more significant than this contrast. The doubter's question as to the probability or possibility of the resurrection state for man, "How are the dead raised up, and with what body do they come?" is met and significantly answered. The apostle refers to one of nature's processes. "That (seed) which thou sowest (in the ground) is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his (its) own body. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Man has here the elements of corruption with him; in this higher life they will not belong to him. Life, not death, shall be there triumphant; and freed from the earthly, it shall be the blessing of the spirit to grow in the heavenly. Then comes, in view of this event—this consummation—the outburst of triumphant joy, "O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; and the strength of sin is the law: But thanks be to God that giveth us the victory, through our Lord Jesus Christ."

One word of reference we deem it our special duty to make here, and that is to the somewhat significant statements of Rev. Albert Barnes, in his "Notes" on Corinthians, on the words in this chapter, "For as in Adam all die, even so in Christ shall all be made alive." He restricts the meaning of the word "die" here to temporal death—the death of the body, for the very obvious reason, as he himself owns, that if the phrase "all die" means "all become sinners," then the phrase "all be made alive" *must* mean "all shall be made holy," or be recovered from their spiritual death; and thus an obvious argument is furnished

for the doctrine of universal salvation, which it is difficult, if not impossible to meet! "But," he afterwards writes, "it must be held as a great principle that this passage is not to be so interpreted as to teach the doctrine of the salvation of all men." This may be one way of disposing of a difficulty; but it seems to us to be altogether too summary, especially for one who would be a follower of truth, and who would encourage the most candid inquiry into the Scriptures on the part of others. We surely see no reason, except the one which Mr. Barnes here names, for restricting the death here spoken of to temporal death. The death here named we believe to be the same as that which "passed upon all men," as mentioned in the 5th chapter of Romans; "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." This is the contrast, all through this chapter in the Epistle to the Corinthians: *all death* to which man is subject, on the one hand, and *all life* which he needs, and which divine grace can grant him on the other. A comment like this on the passage, we must think a more reasonable one than that of the respected author to whom we have here referred. Read, interpret, write as men may in reference to this remarkable chapter, its Universalism will look out, and have utterance, through all.

In the Second Epistle to the Corinthians, the apostle states "that God was in Christ reconciling the world unto himself, not imputing their trespresses unto them. (chap. v. 19.) This also has upon it the stamp of universality. It is the same world for which Christ died,—including all for whom he died,—that needs and is to be blest with reconciliation. Let us particularly notice—for here we encounter a very common and widely prevalent error—that the unreconciliation is not on the part of God, nor of Christ, but on the part of man. From much of the theological language of the Christian world, we might infer that the change needed was not more of man than of the Father of all and his holy Son. But nothing can be more irrational or unsatisfactory than this view. God "is without variableness," and Christ is evermore the sinner's friend—always rejoicing in the salvation of "that which was lost.' The world needs knowledge of God, reconciliation to him, conformity of heart and life to his holy law. He was in his Son—by

his love, his truth, his grace—that thus he might effect this reconciliation.

In the Epistle to the Galatians, the most prominent statement of Universalism is found in this statement of the writer: "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blest." (Gal. iii. 8.) What was this gospel? The answer is, God's promise of blessing for all mankind. It was made at the time when the patriarch went to offer up his son Isaac, in obedience to the divine command: "In thee shall all the families of the earth be blessed: in thy seed shall all the nations of the earth be blessed." (Gen. xii. 3, 22, 18.) The promise is repeated to Isaac: "I will perform the oath which I sware unto Abraham thy father;—and in thy seed shall all the nations of the earth be blessed." (Gen. xxvi. 3, 4.) It is spoken also to Jacob: "And in thee, and in thy seed, shall all the families of the earth be blessed." (Gen. xxviii. 14.)

In the language of the apostle (Acts iii. 25,) it is thus stated: "And in thy seed shall all the kindreds of the earth be blessed." The universality of this promise cannot be questioned. The language which expresses it is surely used in no limited sense. It is a declaration of that paternal interest which the beneficent Creator has in all souls. It is an expression of the Divine will. It is true that Abraham's obedience is recognized in connection with the promise. But this obedience had already been rendered; and so there remained no unperformed action to effect the promise. This is left wholly unconditional, resting solely on Him who gave it for fulfilment. A reward rendered Abraham for his obedience, seems to have been, that God thus made known to him his eternal purposes respecting man. Christ is the medium through which this blessing comes. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ. Christ hath redeemed us from the curse of the law. That the blessing of Abraham might come on the Gentiles through Jesus Christ." (Gal. iii. 13, 14, 16.)

We are to understand by this blessing, spiritual enlightenment and salvation; as Peter declares to the Jews, in his first preaching after the resurrection of our Lord: "Ye are

the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities." (Acts iii. 25, 26.) This promise comprehends all spiritual good which man can realize or enjoy, through Christ, in the present or in the immortal life—as the apostle states it: "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, surely, blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is an end to them of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast." (Heb. vi. 13–19.) Christ is our "Great High Priest, that is passed into the heavens," there to represent our race—"to appear in the presence of God for us" (ix. 24); to manifest his interest in all for whom he died—"for every man" (ii. 9.) This blessing, then, promised to Abraham, is, the ending of sin, the spiritual illumination of our nature, the harmony of all souls with the godlike and immortal. We have noticed particularly, this promise, because it is one of the earliest and most significant which the Scriptures contain, and branches out in its veins of golden light all through the pages of the Christian revelation.

The Epistles to the Ephesian, Philippian and Colossian churches contain language equally significant in comparison with any already referred to. To the Ephesians the apostle writes: "Wherein he (God) hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." (Chap. i. 8–10.) To the Philippians, he

writes of Jesus: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Chap. ii. 9–11.) And to the Colossians thus: "For it pleased the Father that in him should all fulness dwell; and having made peace by the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth or things in heaven." (Ch. i. 19,20.)

This gathering together in one all things in Christ, this subjugation of things in earth and in heaven, reconciling of all things to him, seems to us of unmistakable significance. He who comes to effect the good, has "all fulness" adequate to its completion. Universal submission, reconciliation, homage, are here meant. In the opinion of Dr. MacKnight, "good angels of all ranks and denominations; the souls of those that are in the state of the dead," together with all those living upon the earth, are intended. And Professor Stuart, in his letters to Dr. Channing, writes, that "things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers for the universe." In "the name of Jesus," or in his spirit, shall this allegiance be confessed, as Paul tells us that "no man can say that Jesus is Lord, but by the Holy Ghost." (1 Cor. xii. 3.) It is such a homage as shall be "to the glory of God the Father;" not resulting in any wise in the perpetuation of falsehood, unbelief and sin, through eternity, but in the destruction of these evils. In the strong language of one of our able theologians, when speaking of these very passages, in his communication to a clergyman of an opposite faith: "I ask you, my dear Sir, to show by fair argument, that Paul did not here teach Universalism. But this I think you will not attempt. The language of the apostle refuses to be measured by any limitarian rule. It will not be cut down,—it cannot be frittered away. Ingenuity and sophistry play as harmlessly on this great testimony of the Holy Spirit, as the summer breeze and ripple about the rock of Gibralter." [3]

An excellent translation of the Epistles of St. Paul is given by Rev. W. J. Conybeare, in the "Life and Epistles

[3] Rev. T. J. Sawyer's Letters to Dr. Brownlee.

of St. Paul," by Conybeare and Howson. He makes the passages in Eph. iii. 9, 10, and Romans xi. 33, parallel, and says: "That which calls forth the expression of rapturous admiration" in them, "is the divine plan of including all mankind in a universal redemption." On the passage in the Epistle to the Colossians, (chap. i. 20,) he says:

"This statement of the infinite extent of the results of Christ's redemption (which may well fill us with reverential awe,) has been a sore stumbling block to many Commentators, who have devised various (and some very ingenious) modes of explaining it away."

We shall again have occasion to refer to this translation.

In his first Letter to Timothy, the apostle Paul exhorts, —and gives the reason for his exhortations,—that "first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceful life, in all godliness and honesty: For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,) in faith and verity." (Chap. ii. 1–7.) We see not how any comment can add to the force of this plain and comprehensive statement. It is a kind of "Apostle's Creed," to which it would be well for the whole Christian Church to give ear.

In the 4th chapter and 10th verse of this First Epistle to Timothy, the apostle writes: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. In a note on this passage, Mr. Conybeare remarks:

"The prominence given to this truth of the universality of salvation in this epistle (compare ii. 4,) seems to imply that it was denied by the Ephesian false teachers. So the Gnostics considered salvation as belonging only to the enlightened few, who, in their system, constituted a kind of spiritual aristocracy." He translates this verse (iv. 10,) as follows: "For to this end we endure labor and reproach, because we have set our hope on the living God who is the Saviour of all mankind, specially of the faithful."

In his Epistle to Titus the apostle writes: "For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." (Chap. ii. 11, 12.) "The doctrinal and practical of Christianity are here plainly stated. Dr. Clarke's Note on this passage is well made: "It cannot be said, except in a very refined and spiritual sense, that this gospel had then *appeared* to all men; but it may well be said that it *bringeth salvation* to all men; this is its design; and it was to *taste death for every man*, that its author came into the world." Conybeare's translation is this: "For the grace of God has been made manifest, bringing salvation to all mankind"—with this comment: "This statement seems intended to contradict the Gnostic notion that salvation was given to the enlightened alone."

In the Epistle to the Hebrews, the testimony is full and clear. "Forasmuch, then, as the children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage." (ii. 14, 15.) The complete victory of Jesus over death in all its forms—as stated in the 5th chapter of Romans, and in the 15th chapter of the First Epistle to the Corinthians—is here most explicitly declared.

Again, to the Hebrews, in reference to ancient promises, we read: "For this is the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor and every man his brother, saying, know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Chapter viii. 10–12.) And again, in speaking of the corrective nature of punishment as inflicted by the Divine hand, it is written: "We have had fathers after our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? For they, verily, for a few days, chastened us after their own pleasure; but he for our profit,

that we might be partakers of his holiness. Now no chastening, for the present, seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." (Chap. xii. 9, 10, 11.) A more reasonable and satisfactory explanation of the doctrine of punishment, as meted out by the Divine administration, we have not been able to find in the Old or New Testaments.

In his presentation of the excellency of the gospel, the language of the apostle Peter has a remarkable agreement with that which we have already passed in review. He speaks thus to his believing brethren of the Holy and just One whose cause they had espoused: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." (1 Epis. i. 8, 9.) The joy here spoken of, is that arising from a conviction of the extensiveness and completeness of the divine mercy and love. It is the joy which Christ himself had set before him,—joy in the accomplishment of man's deliverance from sin, and his redemption in righteousness. It is the assurance spoken of in the Epistle to the Hebrews: "For we, which have believed, do enter into rest;" (chap. iv. 3,)—rest in love's service and love's promises; rest in the sovereign power and redeeming grace of God through Christ his Son.

And, once more; the plain testimony of the apostle John in his First Epistle, and we will add, in the Apocalypse, is before us. We content ourselves with quotations only, which seem to bear with them their own explanations, and especially so in connection with the ample testimony already before us: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. God is Love. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. He that believeth on the Son of God hath the witness in himself: he that believ-

eth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." (1 John ii. 1, 2; iv. 9, 10, 14,; xvi.; v. 10, 11. Rev. xxi. 2–4; v. 13.)

These references must suffice as presentations from the Epistles of the New Testament of evidence in favor of the doctrine of the ultimate restoration of our race to holiness and happiness. We do not pretend that all passages in the Epistles where this doctrine is directly affirmed or implied, have been sought out and noted by us, but those of them which have appeared most prominent and apparently unmistakable. We leave the candid reader to decide as to the weight of this testimony, and the reasonableness of our conclusions respecting it.

Having taken this view of the teachings of the apostles, as these appear in their epistolary records, in reference to the work of redeeming grace in the final ingathering of all souls to Christ, let us briefly consider the nature of the practical religion which these writings affirm, and see how completely it accords with the spirit of that grace so plainly indicated in the ultimate results of the Divine government in relation to man. For when we speak of the Universalism of the Epistles, we would use the term in its broadest sense, as indicating not only the final disposition of our race by sovereign love, but also the great call to holiness which the gospel is ever making to men in its presentation of the Divine character, in its representations of the nature of man, in its statements of human obligation and duty. For it is

in the nature of the life demanded and effected here and now by the gospel, as well as in the work it will ultimately do for man, that its heavenly Universalism is seen.

Of one thing let us speak plainly here. The Epistles, although abounding in just representations of the necessity of repentance towards God and faith in the Lord Jesus Christ; in faithful warnings against all workings of iniquity, —of the revelation of the righteous judgment of God,—of that justice which will render to every man according to his works; although inculcating a piety and benevolence than which none on earth or in heaven, in angel or man, can be purer; nowhere do they instruct us to believe as one of the truths of Christianity, the doctrine of unending punishment for guilty man. As an illustration of the correctness of this statement, we may take the instance of the principal epistolary writer among the apostles, St. Paul. We have seen how strong a testimony we have been able to quote from him in support of the doctrine of the ultimate redemption of our race. Can evidence equally clear and conclusive be added from his writings to show that the punishment of the wicked in any instance, will never end? We find nothing like it. On the contrary, it seems evident that in no instance has Paul in his Epistles taught or alluded to such a doctrine. [4]

Not only of St. Paul, but of all the apostles, this same general affirmation is true. Their religion is not in any wise based upon the doctrine of perpetual punishments, and, consequently, such a doctrine has no enforcement in their ministrations by voice or pen. Christ is the chief cornerstone in this foundation of apostolic instruction. His revelations of the Father, his views of human duty, life, and destiny are theirs. The highest motives to obedience are

[4] Says Rev. Menzies Rayner, in a sermon entitled "St. Paul a Universalist;"—"It is a well known fact, that in the original languages of the Bible, there are four words which in our common English version are translated *Hell*; i. e. *Sheol*, *Hades*, *Tartarus*, and *Gehenna*. The two first of these i. e. *Sheol* and *Hades*, are sometimes translated grave, the two last are always rendered hell in our translation. It is admitted by the most approved orthodox critics, that of the four words above named, the last only, namely, *Gehenna*, designates the place of endless punishment in a future state. Now it is a fact, easily ascertained, that St. Paul has never once used the *Gehenna* in either of his epistles; nor have we any account that he ever named it either in his preaching or his conversation on any occasion. What is the inference?"

set forth. In his Epistle to the Romans, Paul avers that it is "the goodness of God that leadeth to repentance." Read the twelfth chapter of this epistle. What is the morality, what the nature of the disposition and life here demanded? "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible as much as lieth in you, live peaceably with all men. Avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him,—if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Rom. xii. 1, 17–21.)

The Father teaches his children thus to imitate him, in love to their enemies, in overcoming evil with good. This is in accordance with his nature; this is his rule of action; and should be the rule of action with his children. He will not overcome evil with a greater evil, in the course of his wise and just administration. Men should not attempt such wrong. He will overcome all evil with good. So should they seek to do in their conduct and life. In this same epistle, the apostle also writes: "Owe no man anything, but to love one another. For he that loveth hath fulfilled the law. Love worketh no ill to his neighbor (no ill to its object); therefore love is the fulfilling of the law." (Rom. xiii. 8, 10.)

The First Epistle to the Corinthians contains that chapter (the 13th) on Christian charity or love, which for beauty, force and comprehensiveness of expression, are not excelled in the Scriptures. Its letter and spirit are purest Universalism. The same may be said of that passage in the Second Epistle to the same church: "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should live not henceforth unto themselves, but unto him who died for us and rose again." (2 Cor. v. 14, 15.) To the Galatians we hear him saying: "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no

law." (Gal. v. 22, 23.) To the Ephesians, that they, "being rooted and grounded in love, might be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God." (Eph. iii. 17–19.) To the Colossians: "If ye then be risen with Christ, seek those things which are above (heavenly) where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Chap. iii. 1–3.) Indeed, this whole chapter prescribes, with admirable clearness and force, the active virtues which the Christian believers are to observe; —virtues growing out of that faith which recognizes exclusively neither Greek nor Jew, circumcision nor uncircumcision, barbarian, sythian, bond nor free;" but all as one in Christ Jesus.

In the Epistle to the Thessalonians, the hopeful and trustful aspects of the Christian faith are visible in those comprehensive exhortations: "Rejoice evermore; pray without ceasing; in every thing give thanks. Abstain from all appearance of evil." (1 Thes. v. 16, 17, 18, 22.) This is not the utterance of any partialism. It is that of a faith which sees in God's grace toward man, "the greatest good of the greatest number." Constant joy, unceasing prayer, perpetual gratitude; these are the emotions inspired, cherished and strengthened by this faith.

To Timothy, the apostle writes: "For God hath not given us the spirit of fear; but of power, of love, and of a sound mind." (2 Tim. i. 7.) How truly descriptive of a faith commending itself to the reason and to the best affections of man! To Titus,—as we have noted elsewhere,— "the grace of God that bringeth salvation to all men," is commended as teaching those who accept its message, "that denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world." (Titus ii. 12.) To the Hebrews, we find the injunctions: "Follow peace with all men, and holiness, without which no man shall see the Lord. For here we have no continuing city, but we seek one to come. By him (Jesus) therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name. But

to do good, and to communicate, forget not: for with such sacrifices God is well pleased." (Heb. xii. 14; viii. 14, 15, 16.) And in the Epistle of James we meet with that excellent definition of a religion which unites the noblest humanity and the most earnest seeking after the divine life. "Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Chap. i. 27.) St. Peter's practical view of this Christian life is thus rated: "Seeing ye have purified your souls in obeying the truth, through the spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible; by the word of God, which liveth and abideth forever. Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: Having a good conscience: that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." (1 Peter i. 22, 23; iii. 15, 16.)

Upon the Epistles of John we need not enlarge. It is enough to refer to them. We confess our utter inability to read and understand them in any other light than that of the broadest Universalism. And we can conceive of no words more emphatic and complete in the expression of it. "Beloved, if God so loved us, we ought also to love one another. There is no fear in love: but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also. For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John iv. 11, 18–21; ii. 3.) A characteristic anecdote is preserved of the apostle John. When very aged, and unable to preach, he was accustomed to exhort the church at every meeting; "Little children, love one another." And when some one inquired why he so constantly reiterated this exhortation, he replied, "Be-

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cause it is the Lord's command, and if it be obeyed, this alone is sufficient." The same spirit is manifest throughout the gospel and epistle of this beloved and loving apostle; and some have suggested that he is thus sufficiently identified as the author, even if there were no other evidence of the fact.

We must close our examination here; not because we have exhausted the subject, but because we believe the evidence already adduced, sufficient to establish the fact of the Universalism of the Epistles. We cannot see how this evidence can be set aside by any process of human reasoning. But we do see it to be a subject of deepest interest to every human soul, to all the churches, and to all the world. Let Christians open their eyes to this testimony, and thus do justice to these early ministers of the gospel, and aid in vindicating, as they did, "the ways of God to man" in the heavenly mission of his Son. J. G. A.

Art. IV.

The Results of Emancipation.

THE RESULTS OF EMANCIPATION.—By Augustin Cochin, Ex-maire and Municipal Councillor of Paris. Work Crowned by the Institute of France. Translated by Mary L. Booth. Boston: Walker, Wise & Company, pp. 412. 1863.

THE question of Emancipation with us has, by military edict, assumed a shape which no longer admits of evasion. All classes and all temperaments have been brought into contact with it. Its solution—if our nation remains intact, a result of which we entertain no doubt—is in no great length of time to be determined by history. Time will soon unfold whether the hopes of philanthropists are to be realized, or whether the predictions of alarmists are to be fulfilled. Those of us who live a few years longer, will have the ocular testimony as the industrial, the economical, and the moral results of emancipation. To foster old prejudices on the slavery question, is therefore folly. The question has now become directly practical. We all have an interest at

stake. If we conduct like rational beings, we shall take pains to ascertain, dispassionately, conscientiously, without prejudice, what are the probable effects of a foregone conclusion.

Fortunately, we have, for our instruction on points of such vital importance, the experience of communities, where a singular experiment has been tried. Slavery has existed in the colonies of France, England, Denmark, Sweden and Holland; in all these, it has been identified with industrial pursuits; has been complicated and intertwined with habits, prejudices, passions, hopes and fears; has been the occasion of ardent philanthropy, schemes of reform, public agitation and social revolutions; in all of these it has been abolished. What has been the effect of abolition? What have been the results of emancipation? Slavery, and the ideas and feelings which accompany it, have been essentially the same in the colonies of the European nations, as in our own republic; and hence the results that *have* grown out of emancipation, are essentially what we may expect *will* grow out of emancipation. The question therefore addresses itself to every intelligent citizen, what are the results, where the experiment has been risked?

In the work named above, Augustin Cochin has answered this question, and he has answered it with special reference to affairs in this country. He is a lover of liberty, an ardent worker in practical schemes of human amelioration, makes no disguise of his sympathy with the oppressed of all races and conditions. And yet, he has literally confined himself to facts. A calculating machine could not have wrought out conclusions with more rigid conformity to the recorded statistics. "The published and unpublished papers and records of every ministry of Europe have been," says his translator, "placed at his disposal during the preparation of his work; in England he has had all the unpublished documents of the Board of Trade, and the sagacious Nassau Senior, one of the wisest counsellors of the British governernment, has rendered him constant aid. The reliability of his facts and conclusions cannot, therefore, be contested, and in this respect the work is of the utmost value to the American public, as there is no work extant in the English language which sums up so fully and incontestably the practical results of emancipation."

There are few who fear the consequences of gradual

emancipation. Let the slave be prepared for freedom; let him first be taught to "use it as not abusing it;" let him, as it were, grow into freedom; and no danger, at his hand, need be feared. But to strike the fetters off at a blow; to precipitate him into a condition so strange, so calculated to intoxicate his imagination; to fill him with irrational expectations; to trust him with the privileges before he can feel the responsibilities of freedom; is this expedient, is it safe, is it not the precursor of rapine, license, and all the social crimes? In 1840 the French Republic, in spite of frantic warnings and predictions of evil, abolished at once slavery in all the colonies. Cochin has given, with great fulness of detail, the results both economical and social; and in his *resume*, puts the question, "what is the best mode of emancipation?" and here is his answer:

"The experience of the French colonies answers us,—immediate and simultaneous emancipation. By waiting, we obtain nothing; by venturing, we risk nothing. For two centuries the colonies waited for the hour to strike, and it never came. Twice freedom was hurled upon them with revolution; twice revolution did much harm, freedom very little. The negro race is so gentle, that under the yoke it makes no resistance; free from the yoke, it commits no abuses. Liberty has not the virtue of restoring to it the faculties denied it by the Creator; alone, deprived, as at St. Domingo, of the intellect of the whites, it will return to a slothful life, and give birth to a very inferior state of society. But, after all, under this climate, which enervates the whites, after essaying all the races one after another to replace the negro race, we are forced to return again to the latter; we find none more vigorous or submissive, more capable of devotion, more accessible to Christianity, more happy to escape its native degradation. This race of men, like all the human species, is divided into two classes, the diligent and the idle; freedom has nothing to do with the second, while it draws from the labor of the first a better yield than servitude.

"Slavery was so little founded on nature, that, created by brute force, it was maintained only by legal force, that is to say, by the constraint of an infinite number of laws and regulations. To pave the way for the transition to liberty, a no less number were framed; eighteen decrees were promulgated for the guidance of freedom in its infancy. Now all laws against the dangers of servitude have been impotent, all measures against the perils of freedom have been useless. Doubtless, the ancient kings, who were Christian, humane, and sincere, said to themselves in per-

mitting slavery, 'Let us take the greatest precautions that the evil may do good.' In abolishing it, the reformers said, in their turn, with equal good faith, 'Let us take care that the good does no evil.' Twofold error! Evil engenders evil; good does nothing but good. But we do not pass from evil to good without expiation, and we do not make expiation without suffering. The history of the abolition of slavery in the French colonies is an almost scientific proof of these great laws of morality."—(pp. 303–4.)

Cochin's history of the preliminaries of emancipation in the English colonies, is especially interesting. He shows that the final act was brought about by a variety of motives. One class was governed by a higher grade of policy, having the sagacity to foresee greater economical results; another class were philanthropic, acting from a conviction that slavery is a wrong to be removed, whatever might be the consequences; while the leading motive in the actual emancipation was religious. In this connection we quote from the Duke de Broglie as cited by Cochin.

"We do too much honor, in fact, to the English government, and we would wrong her too much, in attributing the abolition of the slave-trade and the abolition of slavery on her part either to lofty views of wisdom and foresight or to Machiavellian combinations; on this point, the English government has neither gone in advance of the times nor directed events; it has limited itself to maintaining the *statu quo*, so long as it has not been forced from it; it has resisted for fifteen years the abolition of the slave-trade, for twenty-five years the abolition of slavery; it has defended all the intermediate positions step by step, and has only yielded, in each occasion, to necessity.

"We would also do too much honor to the philosophy and philanthropy of England in assigning them the chief part in this great enterprise. Philosophers and philanthropists have, doubtlessly, figured gloriously in the number of the combatants; but it is the religious spirit which has borne the heat and burden of the day, and it is to this that reverts, before everything, the honor of success. *It is religion that has truly freed the negroes in the English colonies;* it is this which raised up, in the beginning of the struggle, the Clarksons, the Wilberforces, Granville Sharps, and so many others, and armed them with indomitable courage and unshaken perseverance; it is religion which has progressively formed, first in the nation, then in Parliament itself, that great Abolition party which goes on swelling from day to day, infil-

trating itself, as it were, into all parties, calling them all, and the government first of all, to account; and it is this party which, profiting during forty years by every event and every circumstance, successively carried the abolition of the slave-trade in 1807; inspired through its representatives, in 1815, the declarations of the Congress of Vienna, and later those of the Congress of Verona; dictated in 1823 the motion of Mr. Buxton, the resolutions of Mr. Canning, and the circular of Lord Bathurst; hurled in 1831 on the colonies the Order in Council of November 2, thus rendering the abolition of slavery inevitable in 1832, and the maintenance of apprenticeship impossible in 1838."—(pp. 385–6.)

Count de Montalembert, quoting the example of England for the benefit of France, enumerates among the four pacific victories, the abolition of slavery in 1833. We quote his language in part, with the appended reflection of Cochin:

"Admire, above all, the peaceful and sublime memory of *the abolition of colonial slavery*. Therein was at stake only a great moral interest, a reform to be won slowly and laboriously over the most deeply-rooted habits and inveterate prejudices:—it has triumphed. Far from bringing back any material profit, this reparation of the greatest of iniquities was to cost the English nation £20,000,000 as an indemnity to the owners of the negro slaves:—it has been paid. The first authors of this great reparation have had to struggle, not only against routine, but also against politics, against commerce, against the merchant-shipping, against the arts and manufactures, against all the most powerful elements of British greatness:—they have conquered them. They have had to oppose to all these united forces only the single force of moral and religious sentiment:—it has sufficed. They have never recoiled, never doubted themselves; and, after thirty years of labor, disappointments, and calumnies, on the day fixed by the eternal decrees, God has crowned them with success, and with a glory so pure and beautiful, that my French and Catholic heart cannot console itself for seeing it snatched from France and the Church."

"Can there be a lesson more sublime, and better worth remembrance? Ah, may we never forget it! What power destroyed slavery in England? Religion. By the aid of what weapon? Liberty."—(p. 388.)

The experiment of emancipation in the colonies of other European nations has had similar accompaniments, and has led to similar results. In the Danish West Indies, the Gov-

ernor proclaimed immediate emancipation on July 3, 1848. "The planters resisted; the militia sided with them. A collision took place, and ten or twelve negroes were killed. The revolt became general; troops sent by the Governor of Porto Rico slew one hundred and thirty-one negroes, and the former slaves, subdued, were subjected to the severest punishment. But these unhappy events rendered the return to obedience still more impossible. The king of Denmark confirmed the emancipation, and the planters, who would have done better to have yielded to it with good grace, were happy to owe the maintenance of order to General Van Scholten, while the slaves owed to him their liberty."—(p. 394.)

In the Swedish colonies, the result demonstrated, that "as elsewhere, slavery produced no good, and its abolition has produced no harm. A hail-storm, a hurricane, the change of a degree of temperature, would have exercised a more injurious and lasting influence than the happy liberation of 25,000 or 30,000 human beings, unjustly subjugated."—(p.395.)

In Holland 45,000 slaves are free from July 1, 1863, at an expense to the State of thirty-three million francs. Cochin has no fear as to the result.

"Forty-five thousand men! Thirty-three million francs! It is very little,—scarcely more than what is wasted and expended in a single day's strife between the North and the South! I am persuaded that the king of Holland must have signed with heart-felt joy this unpretending law, which sets so many unhappy beings at liberty, gives to our century a spectacle which it has rarely tasted,—that of a progress accomplished without violence, —and at length effaces from the name of Holland a stain which rests now upon the name of but a single Christian nation in Europe, yet the most obstinate, the first and last in the practice of the slave-trade and slavery. This nation is Spain.

We commend Cochin's work to the patient study of all who would know what has been the results of a measure, in which, as American citizens, we now have a practical interest. He has collected and classified an immense mass of details, with rigid adherence to dates, circumstances and statistics. His careful reader will be put in possession of the essential facts. He can draw his own conclusion. In

view of the present condition of affairs, the translation and publication of his work in America are most opportune.

G. H. E.

Art. V.

Literary Notices.

1. St. Paul's Epistle to the Romans; Newly Translated, and Explained from a Missionary Point of View. By the Rt. Rev. J. W. Colenso, D.D., Bishop of Natal. New York: D. Appleton & Company. 1863.

This work has an especial claim on Universalists from the circumstance that its learned author interprets the Epistle as teaching the doctrine of final universal salvation. In the article, "The Universalism of the Epistles," in this number of the *Quarterly*, the writer has quoted Bishop Colenso's interpretation of Romans v. 21, in which he frankly states, that he cannot shut his eyes to the truth, "there is hope in the counsels of Infinite Wisdom, that all who fell in Adam shall be graciously redeemed in Christ." In the same connection, the Bishop incidently refers to Luke xii. 47, 48, and thus speaks of the phrase "few stripes:" "Can the punishment in any sense be spoken of as one of few stripes, where the unutterably dreadful doom is still assigned of *endless banishment* from the presence of God, and all beautiful and blessed things, with the outer darkness, among all accursed things, where not one single ray of Divine mercy can ever enter?"

The word "creature" in Romans viii. 19, the Bishop regards as equivalent to "the whole human race," an interpretation, which, on account of the connection, the opponents of Universalism have strenuously resisted. He says: "The Greek word here translated 'creature,' is the same which occurs in Mark xvi. 15, 'Preach the Gospel to every creature,' and Col. i. 23, 'The Gospel, which was preached to every creature which is under heaven.' From these passages it appears plain that the expresssion is used for 'mankind,' the 'whole human race,' 'humanity,' with especial reference to the great mass of it, lying still in an unenlightened and degraded state, but not excluding the few to whom the message of life had already come. And in this sense the apostle employs it here. (So Augustine, Lightfoot, Locke, Turretin, MacKnight, etc.) . . . Thus then, St. Paul here says: 'The earnest

longing of humanity is waiting for that day, when the sons of God—the true-hearted and faithful of every age and clime—those who, with the light they had, whether with the star-light of nature only, or with the brighter light, as of a clouded noon, vouchsafed to the Jews, or under the clear shining of the Sun of Righteousness, have, imperfectly, indeed, at the best, in every case, because of the weakness of the flesh, yet with sincerity and singleness of heart and purpose, each according to his gift, 'persevered in well-doing'—when these 'shall be revealed,' shall be disclosed to the eyes of all, shall be crowned with 'glory, honor, and immortality,' and be called to 'enter into the joy of their Lord.' The whole of humanity is looking for this day, when every life of faithfulness on earth shall receive its reward, a reward not of debt, but of grace—when wickedness shall cease to triumph, and lives of unrepented sin and wilful disobedience, of fraud, injustice, oppression, cruelty, impurity, shall have their just meed of retribution. St. Paul seems to hear the sighing of the human race for deliverance from the power of sin and death, the 'bondage of corruption,' under which they groan at present, not being, as yet, aware of the redemption which has really been wrought for them, and shall in due time be made known to them."

The Bishop confesses that there was a time in which he believed differently, and he alludes particularly to a volume of sermons, in which he recognizes as true the doctrine of endless punishment. He says:

"I did believe in that dogma, at the time I wrote and printed those sermons, so far as that can be called belief, which, in fact, was no more than acquiescence, in common, I imagine, with very many of my brother clergy, in the ordinary statements on the subject, without having ever deeply studied the question, probably with a shrinking dread of examining it, and without having ever ventured formerly to write or preach a sermon upon the subject, and pursue it, in thought and word, to all its consequences. There are many who, as I did myself in those days, would assert the dogma as a part of their 'Creed,' and now and then, in a single sentence of a sermon, utter a few words in accordance with it, but who have never set themselves down to face the question, and deliver their own souls upon it to their flocks, fully and unreservedly. For my own part, I admit, I acquiesced in it, seeing some reasons for assuming it to be true, knowing that the mass of my clerical brethren assented to it with myself, and contenting myself with making some reference to it now and then, in my ministrations, without caring to dwell deliberately upon it, considering what might be urged against it. . . . I now declare that I can no longer maintain, or give utterance to, the doctrine of

the endlessness of 'future punishments'—that I dare not dogmatize at all on the matter—that I can only lay my hand upon my mouth, and leave it in the hands of the righteous and merciful Judge. But I see the word 'eternal' does not mean 'endless.' I entertain the 'hidden hope' that there are remedial processes, when this life is ended, of which, at present, we know nothing, but which the Lord, the Righteous Judge, will administer, as he in his wisdom shall see to be good. . . . There is, in the secret heart of Christians generally, a common feeling that such is the case. At this moment, the great mass of Christendom believes in some remedial process after death. A small section only of the Church universal, a portion only of the Protestant body, and by no means the whole of it, contends that the hour of dissolution from the mortal body fixes the condition of the soul for ever and ever, in endless, unutterable joy, or in endless, unutterable woe."

The volume is elegantly printed by the Appletons; and it will be most welcome to the Christians of a liberal faith. We commend it particularly to the consideration of our clergy.

2. Aids to Faith; a Series of Theological Essays. By Several Writers. Being a Reply to "Essays and Reviews." Edited by William Thompson, D.D., Lord Bishop of Gloucester and Bristol. New York: D. Appleton & Company.

This work has been several months before the public; yet, as among the ablest called forth by the Essays of the Oxford divines, it is destined to retain an authoritative position among the works written in defence of the Bible. The first essay is "On Miracles as Evidences of Christianity," by H. L. Mansel, the renowned author of "The Limitations of Religious Thought." In this essay, the author argues that miracles are integral in Christianity, not merely accessory to it; that they belong to the moral not less than the sensible evidences thereof. He rebuts the famous argument of Hume, by showing that with the progress of science the argument loses in plausibility. He distinguishes between miracles as the *objects*, and miracles as the *evidences* of faith, and shows that in the New Testament they come in both forms. It is, on the whole, a most elaborate paper. The Lord Bishop of Cork, William Fitzgerald, D.D., furnishes the second essay, "On the Study of the Evidences of Christianity." He complains that there has been a reaction from the disproportionate apologetic literature of a former generation, and that in this age there is a disinclination to study the evidences of Christianity. Theological learning has decayed among the divines. Consequently, the historical in Christianity has been neglected; and consequently again, the rise and riot of the sceptical spirit. A.

McCaul, D.D., writes the essay on "Prophecy." The subject is treated with great learning, but presents nothing specially new. Passing over the fourth essay, "Ideology and Subscription," and over the fifth, "The Mosaic Record of Creation," we come to the essay "On the Genuineness and Authenticity of the Pentateuch," by George Rawlinson. The archaic character of the language, and the author's acquaintance with Egypt, and the Sinaic peninsula, are urged as proofs of the authenticity of the pentateuch. The chronology, the account of the flood, the ethnology, the alleged mystical character of the book, the longevity of the patriarchs, and questions pertaining to the sojourn in Egypt—these points are considered, and decided in favor of the genuineness of the books. Edward Harold Browne presents a very suggestive paper "On Inspiration;" Dr. William Thompson gives the essay, full of what we deem erroneous doctrine, "The Death of Christ;" and Charles John Ellicott the concluding essay "Scripture, and its Interpretation," much the longest in the work. The "Aids to Faith" is by far the most valuable publication that has grown out of the discussion evoked by the "Essays and Reviews."

3. The Graver Thoughts of a Country Parson. By the Author of "The Recreations of a Country Parson." Boston: Ticknor & Fields. 1863.

As we read the charming papers which appeared in the former volumes of Mr. Boyd, we expressed the wish "to hear him preach." Was this a premonition of the volume named above? It is a volume of Sermons by the same person that wrote "Concerning Veal." In one sermon he discourses, "How God feels towards Mankind"—in which, though the hope sometimes fails him, he breathes the spirit of a liberal faith; in another, on "The Gift of Sleep,"—in which bodily rest is made to symbolize the spiritual; in another, on "Spiritual Insensibility"—that most annoying hindrance in the progress of a "Parson's" labors; in another, on "The Ruling of the Spirit;" in another, on "Christian Self-Denial,"—there are seventeen discourses in all. We had marked a few passages with a view to insertion here; but our limits forbid. But who that has read the most charming essays of the day, the "Recreations," will fail to read the "Graver Thoughts" of the same brain?

4. The Poems of Adelaide A. Proctor. Boston: Ticknor & Fields. Blue and Gold. 1863.

When, on a certain occasion, Charles Francis Adams, our present Minister at the Court of St. James, was nominated for a high political office, much was made of the circumstance of his

high parentage. He accepted the nomination, but at the same time insisted that no one should vote for him because he was the "son of his father." Miss Adelaide A. Proctor is the daughter of Barry Cornwall; nevertheless, her poems should be judged by regard to their intrinsic merit—it weighs nothing in their favor, that she is the daughter of her father. True, we might reasonably expect that, provided genius were given, the tutorship of such a guardian, the literary and refining influences he would necessarily surround her with, must quicken and educate the native powers. Still, the poems must speak for themselves. We have read a large proportion of the poems in the handsome little volume under notice. We regard them of unequal merit. Some of them seem absolutely perfect; while others have left the writer's hand a little too soon. We see not, for example, wherein Tennyson could improve a line of "The Sailor Boy," while the poem has not a few touches of simplicity, that even the Laureate could hardly have executed. "A Woman's Question" has the earnest strength of Mrs. Browning, and yet every line is feminine—such only as woman's heart could indite. "Pictures in the Fire" will bear frequent reading. We note particularly, "For the Future," "A Castle in the Air," and "The Army of the Lord" as among the best we have thus far read. The little volume is ample proof that "the vision and the faculty divine" have not yet perished from earth.

5. Intuitions and Summaries of Thought. By C. N. Bovee. In two volumes. Boston: William Veazie.

We pause at the first opening of the book to admire the type, the page, the paper, the whole typograpical appearance. We are not prepared to say that printers never will make improvements on this specimen of their art; for there are more things in the future than are known to our philosophy; but surely we must confess our present inability even to imagine wherein there can be an alteration for the better. Mr. Veazie is a pioneer in the cause of an elegantly printed literature. His imprint has become a pledge that we shall have the best the printer's art can furnish. In the preface, the author informs us that portions of the volumes, under various titles, originally appeared in the "American Review" and the "Atlantic Monthly," but that the contents have been so modified that the book is substantially new. It has been his practice, when impressions of special worth occurred to him, to "make a note of them." Such impressions have multiplied, and the result is the handsome book before us. Of the contents we can give no special statement; for they cover all the subjects on which men are prone to think. For a few examples,—Affections,

Age, Amusements, Beauty, Books, Care, Genius, Illusions, Puritanism, Reputation, Wants, Wishes; but the number counts by hundreds. And they are admirable, full of the Baconion wisdom, yet the products not so much of ratiocination as of intuition. Both sexes, all professions, persons in every sphere of life, and every stage of culture, will read them to be instructed and edified.

6. Broadcast. By Nehemiah Adams, D.D. Boston: Ticknor & Fields. 1863.

It has been a habit with Dr. Adams to "jot down" his impromptu thoughts. The result has been quite a collection of gems succeeding one another with very little regard to logical connection. We have them in the neat little volume before us. The doctrine is often strongly Calvinistic; occasionally we find a sentence not wholly clear; and certain notions of religious life, not exactly in accordance with our way of thinking, are scattered through the author's pages. Yet his "Broadcast" is a valuable book. It is devotional in spirit; is fresh in thought. Despite what we deem its errors of doctrine and practice, we can, on the whole, commend it most earnestly.

7. A Present Heaven. Addressed to a Friend, by the Author of "The Patience of Hope." Boston: Ticknor & Fields. 1863.

We know not how to express the satisfaction with which we have perused this volume. In every particular—subject, doctrine, style—it meets our hearty approbation. It has a peculiar claim upon those who would do something to bring into disrepute, the materialistic notion, that heaven is a *place*, and that men go there *only* when they die. A *present* heaven—that is the true doctrine. Christ's kingdom was to be established in the earth. He that really believes on him *has* eternal life. The kingdom of God is righteousness, peace and joy in the Holy Spirit. Those who love the brethren, with Christ-like affection, have passed from death unto life. So reads the New Testament all through. Its words are plain enough. But the traditions of the Church; the materialist education which orthodoxy has for centuries sanctioned; the catechisms; the cant of the pulpit; the history that goes under the name of probation,—all these things have blinded men to the meaning of the plainest words of Christ and the apostles. The author, whose work we have under notice, has made it a speciality, to teach, impress and illustrate the doctrine of "A Present Heaven." He fully realizes, that to the appreciation of this doctrine, Christian experience is indispensable. Hence, there are all degrees of perception—all phases of Christian faith. Some receive the Gospel "partially," others "historically," others "prophetically," a few "implicitly." To the last

named, the word of truth is always nigh—even in their hearts and mouths. With an affluence of thought that would honor Martineau, and in a spirit that comports with the truth he teaches, the author has given us a book for reading, for meditation, for profound study. It is not to be read simply, and then thrown aside for some new novelty. It is worthy of being, and with Christian souls will be, a companion. Thanks to the author —thanks to the publishers for the handsome dress in which the work comes to us.

8. Story of the Guard. By Jessie Benton Fremont. Boston: Ticknor & Fields.

Mrs. Fremont here has come to the rescue of the reputation of the gallant fellows who fell in popularity with the removal of their chief. The book is made spicy by the letters of General Fremont, written under circumstances, when, to have been in an amiable mood, would have been saintly indeed. The correspondents of the General, especially the zealous Zagonoi, (whose English is piquant if not authoritative) have contributed towards the contents. The matter of the book, its association, and its authorship, all give it the air of romance.

9. Essays by Henry Thomas Buckle. Author of "A History of Civilization in England." With a Biographical Sketch of the Author. New York: D. Appleton & Company. 1863.

The Biographical Sketch alone will remunerate the appreciative reader for the cost and time it will exact. We have read with unbroken interest—glad to have even a meagre sketch of the intellectual history of one of the most extraordinary men of any age. We are not disciples of Henry Thomas Buckle; are not even among his admirers. We dissent earnestly from his philosophy, and his generalizations. His great book lacks in one of the most essential of qualities, true reverence for things sacred. Yet he was an extraordinary man. He was capable of conceiving and of entering upon an enterprise which only a long and laborious life could see consummated; an enterprise which demanded various and extensive research before the first chapter could be written; on which he labored ten hours a day for twenty years! He had a talent for industry. At the age of fourteen even, he foresaw that schools and colleges could not educate him; and he successfully educated himself. Of course he had but little time or inclination for fugitive compositions. The handsome volume before us gives his long essay on Mell or Liberty, and "The Influence of Women on the Progress of Knowledge;" both written with the same contempt for stereotyped opinions, and the same clear and forcible style which characterize his graver work.

Art. VIII.

The Alleged Incredibility of Miracles.

"But for the miracles," said Rousseau, "all the world would become Christians." Assuming the truth of this statement, does it not seem strange that what in past centuries has been considered the chief corner-stone of Christianity, should now be the greatest stumbling-block in the way of its progress? But Rousseau does not state the exact truth when he says that "but for the miracles, *all the world* would become Christians." So far from the supernatural element of Christianity being a hindrance to its reception among heathen nations because of its claims upon their credulity, Christian missionaries have been repeatedly met with the objection that the religions which they were seeking to overthrow, were more divine than Christianity, because bearing a more luxuriant growth of supernaturalism and thereby evincing the nearer presence of the Deity in their revelation.

But it cannot be denied that, if confined to civilized lands, the statement of Rousseau is not far from the truth. All modern objections to Christianity, among civilized men, rest on the ground of the improbability or impossibility of the occurrence of miracles, that is, of events not in accordance with the laws of nature. Many other definitions of the word "miracle" have been lately given, tending to the rejection of the supernatural element; but this being the sense in which the Christian world at large uses the term, it is evidently unfair in any general discussion to adopt any other than its usual meaning.

It is not our present purpose to discuss the question of the actual occurrence of the Christian miracles, or to endeavor to establish a belief in the supernatural character of the Christian revelation, but simply to take up the antecedent question of the inherent incredibility of miracles. This is the point on which hangs all the honest scepticism which we find in modern Christian communities. We do not hesitate to say *honest* scepticism, for no valuable progress can be made in the pursuit of truth, until we acknowledge the sacredness of our reverent doubts as well as of our beliefs.

The Christian church has no worse enemies than those mistaken friends who seek, by a liberal use of the terms *atheist* and *infidel*, to expel from the range of Christian sympathy those whose intelligent doubts are more reverent in the sight of God than the blind unreasoning belief of the bigot.

Starting with the affirmative proposition, that the occurrence of miracles is not in itself incredible, we may state the objections which have been urged in four counter propositions, namely:

I. It is claimed, that the observed uniformity of the operation of the laws of nature warrants us in disbelieving in any variation from the established order of things.

II. That the perfection of God's attributes makes it incredible that he should have constructed a world needing special interferences in order to bring about the end purposed by him in its creation.

III. That since we always see God working by laws, we may fairly presume that he always does work in that way.

IV. With regard to the competency of testimony to establish a belief in the actual occurrence of any alleged miracles, without reference to or in spite of their antecedent improbability, it is objected, that we cannot be convinced of a miracle by any testimony, since we have often found testimony false, but have never experienced any variation in the order of nature.

The first objection, founded upon the absolute uniformity of the operation of the laws of nature, is made by the atheist, and for him it is a valid objection.

> "God the Maker, we behold not; calm
> He veils himself in everlasting laws,
> Which, and not him, the sceptic seeing, exclaimed,
> Wherefore a God? The world itself is God."

Failing thus to "look through nature up to nature's God," the atheist recognizes in the universe nothing but unyielding law, and, perhaps, the free will of man, which, though able in a slight degree temporarily to suspend the operation of some of nature's laws, yet has certain definite limits, this side of what is called the miraculous. To the atheist, a miracle is an effect without a cause, and therefore to him incredible. He as well as the theist recognizes the relatirns of cause and effect, and believing in no great first

cause, who might perhaps work a miracle, anything which passes the bounds of nature is to him causeless, and therefore of course incredible. A man must then have faith in the existence of God, before it is possible for him to believe in a miracle.

The second objection, that the perfection of God's attributes makes it incredible that he should have constructed a world needing special interferences in order to bring about the end purposed by him in its creation, is made by the deist. To this it seems a sufficient answer to say, that *nature* is *not* imperfect and does not need the special interposition of the Deity outside of the laws which he has made; that that interference with the laws of nature, which all alleged miracles imply, is not for the sake of *nature* but for *man;* and that a miraculous revelation may be the result of no newborn necessity even in the moral world, but a part of God's original plan. Those who make this objection, are generally minds of a high order, not without religious feeling and culture, and often acknowledging the obligation of the whole code of Christian morals and exemplifying in their lives all the Christian virtues. Their fundamental error consists in supposing that miracles and a miraculous revelation necessarily imply, that God has found his work imperfect, and is consequently under the necessity of introducing into the world agencies not in harmony with those already established. It is true, that the common theology gives too much plausibility to this representation of the character and purpose of Christianity; but more rational views are beginning to prevail, and Christianity is coming to be considered rather as one of the plans of the Creator, foreordained from the beginning of the world, and intended to meet the wants not of the undeveloped human mind, but of those portions of the race which in succession shall have reached such a stage of development as to make the intelligent reception possible.

It is to be noticed that those who deny the credibility of a miraculous revelation on the grounds above stated, not merely adopt the Christian code of morals, as we have before remarked, but also generally accept the prime religious doctrines of Christianity, which, unlike its moral system, cannot be clearly traced back beyond the time of its Founder. The Fatherhood of God and the im-

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such change would be accompanied by the destruction of the entire human race. But when the case is narrowed down to a slight and temporary departure from some of the ordinary laws of nature, for a special purpose, and under such circumstances as not to affect our general confidence in the natural sequence of cause and effect, no violence is done to our conception of any of the attributes of the Creator.

The question, then, is simply this, whether there is or ever has been anything in the circumstances of the human race, rendering probable a special revelation from God to man. The prime idea of the universe is clearly that of infinite order; is it likely that in the omniscient counsels of heaven any departure from this order was planned and foreordained from the beginning of the world? We know that this question is often answered in the affirmative, and that it is argued that the universal longing of the human race, previous to the establishiug of Christianity, for some farther revelation of God's will and man's destiny rendered it probable that such a revelation would be made. But it does not seem to us that even the most enlightened of the ancient heathen, although they had a longing for a higher knowledge of spiritual truths, ever expected that the laws of nature would be suspended in order to give them a certified revelation of such knowledge. We cannot but feel, that, prior to the actual reception of a miraculous revelation, the presumption derived from the unchanging order of nature is clearly against any reasonable expectation of such a revelation. Notice that we do not say that a miraculous revelation is antecedently incredible, but simply that we can have no reasonable ground for expecting it. In confirmation of this, we have only to reflect, that, notwithstanding the Christian revelation, we still have longings for a clearer vision of heavenly mysteries, the revelation of which we do not expect in this world.

An illustration of the supernatural may be drawn from the natural. Of any man in good health, we cannot say that it is probable that he will die to-morrow; on the contrary it is far from probable. And yet we know that he must die at sometime, and it may be to-morrow; so that if but one man of ordinary veracity should tell us to-morrow that the person referred to had just expired suddenly and

without apparent cause, we should not think of saying that the story was incredible, but should receive it without further question. Although the event was not probable before it had occurred, yet it was by no means incredible when testified to as having already happened. Now we have every reason to suppose that, since God has implanted in the human soul, a desire for immortality and for a higher knowledge of the Creator and his attributes than he saw fit to reveal to us in the constitution of our natures and in the external world around us, he would at some time in the soul's history, make to it a fuller revelation. When this revelation should be, and how it should be, whether to every individual of the race or to the whole human family at once, whether in time or eternity, no one could presume to tell. That Moses, or Socrates, or Christ should be the chosen instrument by which immortal truths would be revealed, could not be anticipated by those who saw their birth; and Jews and Gentiles alike with reason waited for holy words and works, as the credentials of those who claimed to have a heavenly mission. Of course the antecedent presumption against a supernatural event is stronger than that against one which is not expected but is yet within the bounds of nature; and so the testimony which would suffice to convince us of the occurrence of an unexpected natural event would not be strong enough to convince us that something had taken place contrary to the laws of nature.

But the fourth objection to miracles, which we stated at the outset, declares that *no* testimony can be sufficient to convince us of the occurrence of a miracle, because we have often found testimony to be false but have never experienced any variation from the laws of nature. This is the celebrated argument of Hume, which has received manifold answers more or less valid. The spirit of this objection does not differ much from that of the last, except that it adds to the argument from the constancy of nature the consideration of the fallibility of human testimony, and thus has more special reference to the possibility of our being convinced of a miracle than of its actual occurrence. The fallacy of this argument consists in assuming that experience is the sole ground of belief, and that nothing can ever happen which we have not already known to happen. It will be seen at once that this would prevent our ever giving

credence to any new discovery in any department of natural science as well as to what is alleged to be supernatural. With the exception of certain problems the solution of which science can prove to be impossible in the very nature of things, as involving contradictions or absurdities, there is nothing which testimony is not competent to establish, the amount of testimony required, of course, varying with the antecedent improbability of the alleged fact. Recent travellers in the hitherto unexplored regions of Africa have brought home to us strange accounts of animals and men, unlike any before known to us, some of which accounts we readily accept as only indicating not improbable variations from known types, while from other stranger marvels we withhold immediate credence, waiting for the testimony of other independent adventurers. Twelve such independent travellers, of undoubted honesty, claiming to present to us the fruits of their own personal observation, would carry conviction of the strangest marvels (not involving absolute absurdities) to the mind of any intelligent man. Hume himself could not but believe them. Now how does the case supposed differ from that of miracles? Simply in this respect,—in the interpretation which we are forced to put upon the facts. Given certain effects, we must suppose adequate causes; given a certain concordant series of facts, we must suppose an underlying law. Testimony, as we have already affirmed, can (with certain specific exceptions) establish anything, however strange; but when the facts are beyond doubt, then we must ask, what is the language they speak to us? Is it the voice of nature, or of God? Or, since God is all in all, is it the voice of God through nature or without nature? Human credulity has oftenest erred in interpreting works of nature as supernatural, and it is only the present age which has reclaimed for nature a large part of the realm of the miraculous. Unusual caution is therefore needed in defining the bounds of the supernatural. We shall not be so presumptuous as to attempt to give any fixed rule by which to determine where nature ends and the supernatural begins. Both being the work of God, blend together with a diversity ending in harmony. Whether there is any difference between them, except relatively to man, is a question for the solution of which we must be content to wait till the Lord of all shall reveal it.

As in the beginning of this article we declared our purpose to be not the establishment of faith in the Christian miracles, but only of a confidence in the possibility of a miraculous revelation, and in the credibility of a revelation when resting upon firm evidence, so in conclusion we can do no more than reaffirm the central truths which we have been endeavoring to enforce. God is not only the God of nature, but he is also our heavenly Father. As the Omnipotent Ruler of the material universe, he can do what he will with its laws; and as our heavenly Father, it is not beyond belief that he should accredit to us his prophets and apostles, by visible tokens of supernatural power as well as by the inherent credibility of the doctrines revealed. Andrews Norton states the whole matter clearly and strongly when he says that "when we refer the powers operating throughout the universe to one Being, as the source of all power, and ascribe to this Being, intelligence, design and benevolence, that is, when we recognize the truth, that there is a God, it becomes the extravagance of presumptuous folly, to pretend that we may be assured that this Being can or will act in no other way than according to what we call the laws of nature; that he has no ability, or can have no purpose, to manifest himself to his creatures by any display of his power and goodness which they have not before witnessed, or do not ordinarily witness." G. L. C.

Art. IX.

The Science of Reading.

It is a well established fact, that the chief advantage gained in the study of mathematics, beyond a mechanical understanding of the four simple rules, is in their peculiar fitness to develope the reasoning faculties. Though six weeks time is amply sufficient to teach a boy of fourteen years and of ordinary capacity, all the mechanical arithmetic he need know to qualify him to solve all the problems he

would probably have occasion to perform for ordinary purposes; yet this branch of the educational family receives two thirds of the time given to such purposes in most of the schools, outside our large cities. In our country towns, the multiplication table is learned almost as soon as the alphabet. The importance of this branch of study is so well understood and its relation to the dollars and cents of life regarded so eminently near, that boys are often of the opinion, that they are proof against cheats, the minute they have conquered all the hard problems in Greenleaf's Arithmetic. He is ready then to launch his boat upon the sea of life, confident he has a chart, a rudder and sail that will direct him, without loss, to the haven of wealth.

Now all this time he has given to his arithmetic is invaluable aid to him, provided he has pursued his mathematics as a *science*, and not simply as an *art*. All study, indeed, should have for its first object in some form or other, mental *growth*. Arithmetic, pursued as it too often is, by rule, problems performed like the example in the book, help mental development no more than it would to count pin-heads for a specified sum per thousand. We would have a pupil know why he carries one for every ten; why he inverts the divisor in the division of fractions; why he multiplies by half the number of months and a sixth of the days in interest; and all this, not because it is essential in order to perform his examples; not because the book says he must do this to get the answer given in the "key;" not even that he may work understandingly, that he may the better remember his rules. We give a higher reason—because, in answering certain questions, there is necessarily a *reasoning process* going on in the pupil's mind, a process that must lead to its enlargement. Mathematics should be studied only as a mental gymnasium in which to give power to the reason; the knowledge which the pupil gets in its study as an *art* being all the while regarded as merely incidental and comparatively of little consideration.

This principle is well understood, and to some extent acted on in regard to our physical systems. We swing dumb-bells, roll ten-pins, play at ball, box, fence, lift heavy weights,—not because we expect to gain our livelihood by either of these interesting performances; but because we know the value of a good share of muscular strength.

Ask any school-boy why he studies history, and he will most likely answer, "To gain a knowledge of past events." Ask most any adult the same question, and you will get the same answer. And some teach history as though such were the object of its study. The provoking part of the labor, however, is that those of us who teach it, with that end in view, scarce ever accomplish our purpose. We are filled with surprise that pupils forget such important facts in our world's history in so short a time. We know that, at the time their lessons were recited, they gave answers to the several questions propounded at the bottom of the page, in *their own language* even; giving most abundant proof, seemingly, that they *understood* what they were going over. But we all know that a man may have a faculty of getting property, and yet, not have that more important one which enables him to retain it.

A boy may have so much knowledge of the meaning of words, and may have so disciplined his reasoning powers in the study of the *science* of arithmetic, as to be able to understand fully, *for the time*, the author of his history; and yet he may have so neglected to train, strengthen and lengthen his memory, that his knowledge of history, which depends upon a retentive memory for its stay with him, departs from his mind like a dream.

Now we hold, that this principle of growth, of acquiring strength, of securing power, so well understood and acted on in physical gymnastics, and partly applied though not always purposely acted on in the study of arithmetic, and so essential in the study of history if we would secure anything more than a fleeting knowledge of this branch, should be our ultimate purpose in *teaching reading*. The idea that the mind can be cultivated or enlarged to any great degree, directly, in the study and practice of reading, is not generally entertained, certainly is not acted on. We learn to read that we may study other books for the purpose of culture. This business of being able to call words by their right names, which we are accustomed to dignify as an ability to read, is regarded merely as a necessary key to unlock the door to every thing in print. We learn to read on the same principle that the artisan first learns the names and the places and uses of the tools with which he is to work. Hence a boy is said to be able to read well enough, when

he can call at sight the name-words of any ordinary selection in his Reader. Reading is regarded of first importance but only to this end; hence it is, for the most part, very generally dropped in our high schools, our academies and our colleges.

But we hold that those higher seats of learning are just the places where we are ready to begin actual reading. We are simply ready to begin to obtain clear, commanding views of rich thoughts. Our minds are simply open to receive the reflex influences, the various feelings, emotions, passions, imaginings that have agitated and swayed the minds of the world's grand army of thinking men. Years ago we undertook to read Shakespeare. We had heard our friends speak in high terms of the writings of the great dramatist. We had met with frequent quotations from him in our reading, and altogether we thought it just the book to read during leisure moments. We commenced, we have forgotten where, and, can only remember that we seemed to read a great deal without finding anything of very special interest. In fact, we found it the dullest, driest volume we had ever had the misfortune to meet with! We did not know then, what we hope we have ascertained since, that the fault was not in Shakespeare, but in ourselves. The beauties of that author, or any author worth the reading, are most effectually sealed against the boy or girl, the man or woman that has not *learned to read*,—we mean, learned to read with the whole soul, giving proper emphasis, inflection, and adapting the tone and pitch of voice to the sentiment. Shakespeare does not cast his pearls before dunces; and though they may look for them where they really are, they cannot see them. Yet to the cultivated reader, they lie in most rich profusion on every page.

To appreciate Shakespeare, or any writer of profound literary genius, it will at least help us to have our *voices* made flexible, certainly our imagination must be lively, and our souls enlarged. Exercises in reading conducted with spirit and energy and in a manner reflecting the spirit that animated the writer, cannot help but give flexibility to the voice, keenness to the imagination, and increased capacity to the soul.

The reason, we take it, why so many women, and men too, find their best reading in the trash that fills our story

papers and that covers the pages of our cheap literature, is because such is the kind and quality of reading that is understood *without study.*

They have never been taught to pause, to consider the meaning and force of anything read. If they could in their school-days, pronounce, but indifferently, the words in their regular order, and could tell how long to stop at the several punctuation marks, they were supposed to have done all that could be done in the art of learning to read. Hence, their reading in after life is often confined to a kind of literature that is run out so very thin that it finds its way into the head without a mental effort on the part of the receiver. Let a whole idea present itself in a single line, and they either become stunned or profoundly amazed at the stupidity of the writer.

Our passions were given us for high and noble purposes. There is not one of them that should not be cultivated; cultivated to an extent, that we may know, feel and appreciate the various conditions of mind and heart to which our fellow mortals are often subjected. Our Yankee education is so matter of fact; has so much of mathematics for its base, for its pillar and cap-stone, that we cannot sympathize or feel for a brother in affliction, unless we have sometime during our lives, been bowed down with suffering just like his. Our imagination has slept all the long years of our school-days, and we cannot arouse it to see a sorrow and sympathize with it unless our own heart has been torn to very shreds with a similar bereavement.

The development of those finer feelings, which distinguish the true-hearted gentleman and faithful listening friend, from the hard-fisted, iron-faced man of few words, can in no way be so well promoted as by a *study* of our "selections in readings;" that we may present to our own minds a full conception of the emotion that moved the pen of the writer, that the picture in his mind may stand out clearly before our mind's eye,—each part having its due prominence,—the light and shade so blended as to present the *subject* of it, like a well marked painting, the first to catch the eye and always the most prominent in the mind, wherever upon the canvas our gaze may be momentarily directed. 'Tis not enough that we can read a paragraph in a lying newspaper; that we can read the thin twaddle that *fills story books.*

This is essential, but it falls immeasurably short of the very great advantages, both mental and physical, that can be gained in no other way so cheaply and quickly, and with so much steady pleasure all the while, as can be acquired in learning to read.

The vocal drill, the breathing and panting exercises, necessary to become a good reader, are highly productive in beneficial results to our lungs; to an expanded chest; an erect position; to a full inspiration of the vital fluid, the *air*, so needful to send the blood, purified, bounding in healthful glee over our whole body.

Much has been said of late, about introducing gymnastics into the public schools; our physical natures are so weak, feeble, and what is worse, are so often broken down under the laborious tasks of the school-room. The kind of gymnastics referred to, is that of swinging the arms in every conceivable direction, bending the body a great way backwards, sidewise and forward, twisting the head, jumping, running, leaping, and numerous other performances which *are* indeed, highly beneficial to a healthful and free use of the muscles which compose the outer walls of our house, the body; which do, indeed, afford more substantial thickness and power of endurance to the bark of our tree, and thus, to a certain extent, shield the core. But would we give enduring, vital strength to this bodily frame of ours; would we secure for ourselves something more than a *temporary* protection against the vicissitudes and changes of our continually changing life, we must fortify ourselves from within; we must look to it, that our blood is not permitted to course its way languidly, or in a state more or less poisonous. We must learn and practice exercises in the school-room, as a part of our daily school instruction, that shall inflate fully the lungs, that shall fill every pore of them with that invigorating, vitalizing fluid, the air.

We cannot offer a more certain obstacle, a stronger hindrance to the march of those pulmonary complaints that sweep like a blight over New England, than to introduce, at once, into the schools, those numerous breathing exercises employed by elocutionists in teaching reading. Many a man of large frame, who has acquired great muscular strength, by means of the vigorous toil of his business life; whose sun-burnt face, and hard hands, and sinewy arms,

and broadened shoulders give him an appearance of most excellent health, is quite as often a mark for consumption, and all that kindred class of complaints that wait upon a feeble supply of pure air to the lungs, as is the man of more slender frame and small amount of muscular strength.

This strength of limb that is often acquired in the ordinary system of physical gymnastics, or that one may gain because of the peculiarly heavy work that attends his daily vocation, is, for the most part, but outside show—a mere glazing; nothing more nor less than a mark that deceives most beautifully not only the beholder of it but often the wearer. Our Physiologies tell us that the peculiar office of the lungs by means of the processes of inspiration and expiration, is to convert the venous flood in arterial, or in other words to change the blood, said to have become poisonous, into a fluid healthful, fertilizing and invigorating. We are told that this change is effected, provided our breathing is full and deep, otherwise the change is, at the least, but more or less imperfect. The stream that flows in our veins, that courses its way through every muscle, cord, joint, bone, and nerve, that penetrates every fibre of our bodies, that is the fountain, the very source of our measure of physical strength, depends solely for its healthful, strengthening properties, its free and generous current, its active, animating disposition, upon our *style of breathing*. The tendency of our manner of sitting, with the stomach cramped, and made almost a necessity so constructed are our chairs and sofas; the influence of our manner of walking and standing with the chest contracted, the body inclined forward, and more particularly of that mischievous practice of wearing the clothing supported by being drawn close about the body,—all operate most potently and constantly against a free and full use of the lungs.

If we would overcome, in part at least, the ruinous tendency of these habits and fashions; if we would practice a system of gymnastics that would make us healthy and sound from centre to circumference; if we would live to good old age, in love with ourselves and our fellow men, because of the glow of health that attends us; one of the best and surest means that can be adopted to satisfy so worthy an ambition, is that of undertaking to learn to read as a scientific elocutionist would teach reading. The idea seems

to have gained considerable favor in the community that our school-rooms are, for the most part, so many slaughter-houses for the murder of the innocents, and that they are made so, because of excessive study and an absence of physical exercises; hence the remedy for the evil is suggested from the supposed cause; less study and a system of gymnastics. But this system, whatever it be, scarce ever means anything more than a cultivation of *outside* muscular power.

There can be no doubt that our schools are accountable, to some extent, for the ill-health that fastens upon many of our young people; but the cause is not that usually offered, neither is the remedy that generally proposed.

Very few school children are injured by excessive study, and not many suffer very much for want of bodily exercise. And even allowing that they do thus suffer, the class and kind of gymnastics, commonly recommended, are ill-adapted to our school-rooms, and cannot be practiced among the chairs and desks with much comfort or with that freedom necessary to make them serviceable. Yet we do believe that the physical training of youth in our schools is shamefully neglected; that they are thrown upon the world with feeble constitutions and with pulmonary tendencies; that mankind is robbed of that measure of health and strength that it might and would have, did proper healthful agencies attend its school-day exercises. And we know that our distinguished educators and the public are fully aroused and well aware of the very great defect in our school system in not supplying means to secure *physical* as well as mental strength, so that the pupil shall attain a *harmonious* development of body and mind; so that this piece of work, a *man*, may be as Hamlet says, not only "noble in reason, infinite in faculties," but, "in form and moving express and admirable; the paragon of animals."

While we fully assent to the notion that our schools do but comparatively little for the physical natures of youth, and would even admit that in some cases they do positive injury to the health, that they enfeeble the constitution and distort the forms of the delicate plants intrusted to their direction; we do not, for one minute, admit that the remedy proposed, *physical* gymnastics, in the usual form, is at all adapted to correct the evil. People and committees and

teachers have all over the land been most ready and anxious to give a listening ear to the advocate of gymnastics, because of the almost universal belief that something is needed to build up the physical energies of the rising generation. Gymnastics has promised everything that could be asked to this end, and it has been tried, faithfully tried, and it has been found wanting. We should strengthen our animal natures on the same common sense principle that we would strengthen anything else; begin at the centre and work outwards; fortify ourselves from within. We cannot practice those exercises necessary to become a good reader; necessary to secure volume of voice, and essential to get control of the instrument of human sound, without practicing almost daily a series of breathing exercises, a system of vocal gymnastics, that must give vigor and tone to our whole vital mechanism, and more especially to the lungs.

The kind of gymnastics that is needed, the want that has been so generally felt, is found in that of *vocal* gymnastics. This has an advantage over any other, in the fact, that while it really accomplishes *something substantial* for our physical natures, it also lends most powerful aid in building up a style of reading in our schools that is agreeable to the ear; that develops the feeling that moved the pen of the author; that is free from stuttering, stammering; that is clear, commanding and attractive; that is healthful to the reader and full of unwearied interest to the listener.

We hope and believe the day is not far distant when a reform, radical, comprehensive and searching, will open upon this subject of teaching reading.

The wonders that can be accomplished, both physically and mentally, through this agency, properly employed, will throw the mountebank-gyrations of the professors of the gymnastic arts far into the shade, while at the same time, it will afford a wide field for rigid mental discipline; awaken intensity of thought; give a *keener* relish for everything read; make the writings of able men attractive, and full of interest. A *science* of reading will lend a charm to the world of letters that will lead one, with irresistable power, to explore, discover, and enrich himself with, a share of its treasures.

O. S. K.

Art. X.

The Woods.

How seldom the genius that is in us will speak out, will drop all material impediments and utter itself in voluble speech, in musical language, in divine painting. We are always waiting for the moment when we shall be strong to commence some great work. In this waiting, life is lost, utterly lost. We must put the harness upon Pegasus whether he will or no and compel him to yield his wayward impulses to the demands of reason. Unless we do this, he will cease being a divine power to us.

We are not a man of science, but of feeling, it may be we have but poor endowments of the latter even. We have not sufficient science to reduce feeling and impulse *to* science; in fact, the poet only can do that. In other words, we have not that secret ability that enables one to understand his feelings distinctly, and the secret causes of them, that helps him to dissect and delineate all pleasing and painful sensations. While we indulge them, the intellect is half asleep, so that no record of them is left upon the memory. The sweetness of the delusion lulls the thought, the perceptions into repose. To us, the wealth of India may lie within, while we have not the power or capacity for its measurement. It is wealth to us, though tawdry rags to others.

We sometimes pity the man who cannot indulge a sensation, the genuine luxury of being in dream-land, and remain sufficiently awake to perceive where he is, and dreamily apprehend it, without having his apprehension in such full play as to drown or dull the sense of feeling. Man is of two natures, mind and body. Their appropriate activities alternate with each other. While one sleeps, the other is active. The full play of the one is the momentary death or suspension of the other. The farther the mind plunges into the keen subtle movements of acute apprehension among the mysteries of the universe, like the electric flash among the confused and ponderous clouds, the farther the body sinks into the inactivity of oblivion. Then the mind becomes less and less conscious of the existence of the body, until it lets the body fall, a dead clod,

upon the confines of annihilation. This is the Newtonian power of abstraction—Newton the natural philosopher, and Locke the acute metaphysician, had this power in the extreme of ignoring material existence.

But when the red fiery-lipped passions of our material nature go howling for their prey, the immortal mind is dragged a chained and helpless prisoner at their heels. Those who go to the first extreme, soon burn out the oil of life. They are like a flame that is too intense and powerful for the material on which it feeds. Chatterton, White, and Keats, were men of this class. For one moment only they flashed through the material universe, and then went hence again forever.

We repeat, we pity the man who cannot indulge a sensation without dissecting it, so as to discover its genera and species, its causes and effects, its latitude and longitude upon the globe of the human heart. Yet these unfortunate persons are those who most delight us with their sensational manifestations. While they feel, they also think. But in proportion to the acuteness, accuracy, the comprehensiveness of their thoughts, in that proportion do they lose the acuteness and pleasure of sensibility.

When a boy we loved the woods. For years we have been waiting for that favorable moment when the mind and the sensations, rich with old memories, could think and feel well together, so we might tell how the great forests and the simple woods impressed us. We have always been waiting for the spirit to move, but it would never move. Feeling had fancy, shades, beauties, contrasts, that mind could not catch distinctly and portray. That moment will not come, so we fling together the fragments of impressions when we would like to weave a rich fabric from them.

The shadow of the fresh rose-leaf falling to the earth and mingling with the common shadows of the forest; the dead leaf of autumn, for one moment flickering in the still air, then lighting gently on the earth; the heavy gloom that rests like a translucent cloud, filled with all manner of shapes, upon the evening landscape; the white robes of winter, the golden robes of autumn, and the silken robes of summer, all have a peculiar power over our sensational nature,—they create a monomania, a strange forgetfulness of social relations and individual duty, and lead us prisoners

into the dangerous land of dreams. Still we love them, though we find the shadow and the mystery of a fear among them.

The feelings this love aroused in our frigid nature never would be expressed. We can never crystalize into words the sweet streams of feeling; they pervade all through and through the dull waste of our poor human nature. We could never gather those streams into sufficiently distinct and actual force to awaken the brain into movement. The moment the brain commenced its operations, that moment the streams of feeling were dissipated into mist, and were gone. We need the power of concentration, the power to gather these volatile and scattered forces, to concentrate the scraps of sunlight scattered over the cold surface of the brain, so they may all fall upon one spot and warm the soil a little, that a well rounded and beautiful flower of thought might spring into living existence. These rambling memories of old times, of sunny hours, of long days, of deep religious feeling, awakened in the forests, in the thickets, anywhere beneath the shadows of the trees, lie all along the pathway of our life in fantastic and unformed shapes, in faint streams that belt the circumference of its miniature horizon, in mottled spots of light within the thick shades which tremble with life as the leaves above them move in the wind, in dim-outlined castles, and in seas of summer azure limning old landscapes familiar to our youth.

Give us the elective and the electric force of will, and these dim shapes will gather and spring into angry and black masses, or into more pleasing troops of white-winged forms, when the large sweet drops, and the round bolts, and the thunder-tones of thought and feeling will exude as sweetly as the summer rain.

What we want of the shades is to feel them; to have the impressions living and powerful that their presence call up; it is quite another thing to understand them. Knowledge may be power, and also pleasure; but the forests address themselves more to the feelings than to the understanding. Give us the shadow of a tree, rather than its genera, species, and anatomy. The old poets made splendid creations beneath the influences of the shades; but modern knowledge is reducing all things to law, and this, applied to na-

ture, is apt to take the poetry out of it. We always seek a tree, not for the science in it, but for its shade; for the sensations it calls into being. In these lies its sweet attraction, all its cataract of force upon our being.

It is one thing to possess the knowledge of Humboldt,—to know the genera, species, history, latitude and longitude, of every tree and flower of the forest,—and quite another thing to have that quick mobile organism that takes home to a close and warm embrace every shape and shadow of nature as a thing endowed with life; as a thousand tongues to speak words of sympathy; to feel the soft falling light and shade, and the pure empty distance beneath the thick roofing overhead that no painter's pencil can let fall little dew upon the coarse canvas; to feel the gigantic and inspiring force of those tall columns, of those valleys and mountains.

"Nature teaches us of God, through the reason," says our friend, "and you are enjoying nature and lulling the reason to sleep." True, but it also teaches us of Him through our sensational being. Let us close the eyes, and the balm of an autumn day will rest like a benediction upon the bared brow, and the heart will rise up thankfully in answer to that benediction. Humboldt climbs to the Creator through the specialities of his science, aided by the long and steep processes of induction. Heart and head have to join companionship, and with their joint forces solve the problem of the intelligent power lying behind all this mystery and grandeur. But we will leap up to that divinity as by an impulse, and rest, while he is still searching and wandering in darkness hoping for the light. Let us but feel the outward obvious forces of the things he knows, and he is welcome to the glories of his science.

The feelings living in and growing out of our passional nature educate and Christianize mankind more than the education of the intellect. Character is the all in all with us. Blood makes character. The force of the passions gives tone and direction to character. Strong passions with a weak intellect, are brutality to the possessor. Strong intellect, or a large proportion of intellect, with a weak passional nature, and the possessor verges towards idiocy. Character is the blood of all previous generations budding into action. His acts are the indices of the character his ancestors had

before him, and of that also he now possesses. Educate us to so control our nature that we feel nobly, feel like a Christian, feel the devotional spirit dwelling in the universe, and our acts will be correspondingly exalted. Humboldt's flower science, and tree science, his acute botanical anatomy, are not agencies for good to him, unless they open the avenues to his heart, to his devotional being, through the brain. If he thereby opens these delicate sluiceways whereby God with all the fulness of his power can go down into his sensational nature, and lift it into a sympathy with himself, then he has done a good work. Then there will be a renovation of all his human nature, and it will blossom into such deeds as men honor, as good human hearts love.

This is why, when we go to the woods, we wish to shake off the cumbersome world from our shoulders, and all responsibilities of thought. We wish to go there to feel what soundings are within us when we are calm. To go there, like the physician into the dissecting room, with the keen cold blade of scientific reason whetted ready to cut into and discover the exact organic structures and mathematical laws of all flowers, plants, and unfortunate trees that may fall in the way, to disfigure those forms of beauty, to destroy their sweet confusion, and give them the angularity of arrangement, to dissipate the idea of the ease and careless liberty with which nature has strewn them over her bosom, and put them into the stereotype fixedness of laws; to destroy their effect upon the eye, by putting them into the place of mute agents acted upon by fixed and tyrannical principles, through the arbitrary force of thought, is rather a heartless avocation. We will not find fault with Humboldt and men of his kind. They have high uses in the world. But we would rather herd with the outcasts of the Lake school, and have their obloquy with their pleasures.

The woods have here more poetry to us, are more full of musical utterances and infinite power than they have instruction for our intellect. If we are fallen, they will sooner lift us to manhood again than any word of human sympathy. In them, we are ourselves again, with great heart, strong will, and powerful arm to meet any foe inward or outward that may attack us and dispute sovereignty with our better nature. They are all feeling to us, and not thought. They start, from unexplored sources in the sensational being,

smooth gliding streams of feeling, which bear upon their still surfaces the shadows and forms of those higher truths that seldom come down to our actual apprehension; those truths that dimly delineate the immortal elements of the universe. These are the richly laden argosies of thought—the mirrors within whose mysterious workmanship the God of nature has glassed himself, and made himself faintly visible.

Familiarity with the woods is a good school for character. All their lessons are elevating and noble in their nature. They educate our manhood, and that is where our schools fail us. Professors should teach us to be men, as well as to know books. They do too little of the real work of education, leave too much of it for the world. They are inclined to give us the finely spun and intricate thought which weaves a close and entangling net about our human nature, and makes us prisoners. They are apt to teach us to put our sensations into an iron-safe, lock it, and throw away the key. The rich wine of feeling and of warm impulse they squeeze out, and dry up, and call him educated who can only think. We respect science in all things; also culture, and clear thought unmodified by any of the weaknesses of heart, but we don't wish these things eternally thrust into our faces, by the fireside, and at the corners of the street. Our plain Saxon sense loves to nestle in a warm place sometimes—it loves its natural sister sensation.

Say what you please, nature in all latitudes and in all ages is our great mother teacher. She, through her kindly and bracing influences, keeps and nourishes the heart and character of peoples. You may tell us of the twenty thousand deities of India as being distorted truths of a wild nature working on a crude mind; you may tell us of the failures of ancient philosophers, who, with nature for their teacher, almost knew of immortality and a living God; you may tell us of the savages whom mother nature never lifts out of their savageness; still, she tones the heart, and gives color, quality, weight and gentleness to the character of mankind. Though the primeval mysteries still hang over India, though she has never been able to pilot her way out from beneath the cloud, and put herself under the dictation of a progressive reason, who can say she would not have gone out, if Europe, if America, if Christ had not lived?

The city festers in its corruption, but the still country is forever making and sending to its pollution purer streams of thought, feeling, force. If it were not so, if the city were cut off from these regenerating sources, our commerce, city institutions, granite columns and paved streets would fall slowly away to silent dust. Let this be a hint to our professors, to teach less of the alphabet of books, less of the sharp insight that comes through the brain, and take the pale student by the hand and lead him to the woods, and broad fields, and teach him to feel and get great knowledge through those other avenues to the intelligence. Let them go and pluck the wild flower, look upon its beauty in quiet, smell its fragrance, and musingly scatter its leaves fitfully on the still air, and then tell him to turn within and see if his heart is not still, if a greater sense of nobility and power does not rise up on the horizon of his being, like the full orbed sun upon the plain.

The bane of too much of books, and too little of nature, is the opening of the eyes and the closing of the affections. It is favorable to the dissecting process of the mind, but it closes the avenues of original truth. Those men who are greatest, as the talkers and writers of the age, are eminently men of feeling and not men of learning. Genius owes more to feeling, than to clear intellect. Great learning puts a padlock on the senses, and chills the playfulness and activity of the fancy. If one could but know all that a Bacon or a Leibnitz knew, and still retain his child impulses, and singleness of purpose after a single idea, unseeing and uncaring the side consequences which so bewilder the man of learning, he would add a ten-fold interest to all he did and uttered. There would be a touch of human nature in it that would make him kin to all men.

An observant countryman will sometimes take impressions vividly, and communicate them distinctly, with a peculiar charm in his expression that the scholastic cannot command. Some boy, hot and earnest in the pursuit of his own sweet will, before the sullen gloom settles upon him betokening the consciousness of power, before the reserve of pride comes, which makes no compromise with the weaker elements of his nature, put into a Brazilian forest, will seize everything at a glance. The perfected fulness of vegetation, its gorgeous colorings, will almost make him dumb at the prof-

ligate expenditure of nature. But in that glance, as though the die had struck strong into the plastic wax, he will seize every leaf, flower, form, feature, and carry it away with him to be his companion forever. He may not tell it as he felt it, but he will always carry with him, imprinted upon his brain, the deep gloom of the woods, filled with their rare features, as a continual picture. The picture will not lie there like a painted ship upon a painted ocean. It will have vitality to sire children of the imagination. Rich tropical fancies will grow up having the material development of their prototypes, and the glowing blood of the boy will give them the animation of growth. If his tongue should be loosed so as to speak them, they will not be trimmed with Aristotelian shears, nor Quintilian pruning hooks. The whole wierd beauty of the scene will come out, vivid, brilliant, to suit the fancy of the relator.

Put the boy to the academy; let the professors polish him, and pour classical lore upon his brain; let his pride of being a gentleman and a scholar rise up and overshadow his youth impulses, and that Brazilian scene would fall on his brain like rose leaves on a mirror. A puff of the next Dickens, of a dry wind from the Antiquarian's corner, or of the next golden gale from State street, and no trace of those rich forms of beauty, and the goodness in them, will be left behind. Certain generic and specific names; the words bivalve, cuniform, acicular shaped, and a few more of the angularities of science may pack themselves away on the dusty shelves of his memory, but there will be no life in them. Speak to the boy of the Brazilian forest, and, with a genuine flow of feeling, the whole scene will leap out an ideal presence before you. Ask the gentleman and the scholar, and he will turn over the tablets of his memory, give you a few names with no meaning in them—there will be no more warmth in his picture than in "two cool summer mornings."

For the present, at least, we will leave the science of nature with Humboldt and Newton. They will look at, analyze, and discover its beauties, and will eulogize its divine perfections in living language. It is well that they can reduce its apparant irregularities to law. This is the work of the understanding. But, with the same understanding, we will teach all mankind the sooner to become good

men, orderly and noble, after the manner of nature by addressing nature to their sensuous faculties. Let us plunge into the forests, with every nerve alive and quivering with the warm sensation living along it; let the tall pine lift us to heaven with its majesty; and the oak, that old symbol of nobility, give a new power and strength to our muscular being, which will, at the sight of its brawny arms, instinctively start out to a fuller development; let the daisy, or the nameless wild flowers of the shades, fall upon our tongue like amber drops of sweetness, and we will give them all forth again, with the tone of beauty to every thought and act that we cherish. The quivering sycamore leaf, whose silver edges twinkle like the waters of the stream beneath it; the sombre shadow inspiring a delicate and proud consciousness of power; the sunlight beneath the trees, flecking the ground with broken and scattered silver; and the solemn majesty of all nature around us; all awe us into silence, give to us a bowed head, an uplifted heart, and a pervading and delicate sense of the divine.

This, however, is not always our mood. A little of the wild foolish boy breaks out sometimes. Then we throw off the shackles of responsibility, strike the "great round world" a hearty buffet, shake off its dust and perplexities at the threshold of the forests, and bid ourselves to laughter, to wayward speech, disconnected and fanciful, to the clapping of hands and the listening to dim echoes, to the turning of summersets, climbing of hills, leaping of brooks, chasing of butterflies, or, perhaps, stretching ourselves out on some old monarch of the woods, to watch the spider spin his thread in a decayed niche of the sanctuary.

But we see some shrewd practical man look wise, and hear him call us "idler." Coleridge in a poetic paroxysm of the senses just aroused to life and activity after a long repose in seclusion, cries out

> "Is it right
> While my unnumbered brethren toiled and bled,
> That I should dream away intrusted hours
> On rose-leaf beds, pampering the coward heart
> With feelings all too delicate for use?"

We are utilitarian; nothing so base to us as a useless thought, or a useless man. Better, we might almost say,

do positive evil, than do nothing, for then you may serve as an example to avoid; serve a purpose as a landmark of crime, that people might turn aside from you. The dreams of the pale student, of the wood wanderer, must come to fruit, or they are sinful. The American sense is none "too delicate for use." Better seize it, and lead it where it can learn a little more habitual refinement and repose. When we take a solitary ramble, it is not to dream, but to recreate; not to seek lethargy but activity for the brain, that through the medium of the senses it may come to higher fruit.

Coleridge owed most of his expressed power to the seclusions of Cumberland. Immured in those shades, his being became alive with thought and feeling, and there his rich fancies found the exact adaptation of all things to their vivid expressions. After seclusion, we find a new strength, so that, when we come to our brothers battling in the fields of life, we are abler and nobler for liberty, justice and truth. We have often found among the woods of Winnipiseogee, or beneath the shades of the Conhocton, half an hour's ramble before the commencement of the day as good as prayer to quiet and centralize the manhood within us. And something more, the spirit of the woods may be disseminated among men to tone and elevate their character. As Emerson says, in his apology for his apparently idle wanderings,

> "I go to the God of the wood,
> To fetch his word to men."

All of us have our uses, even the most indolent. Their extreme specific gravity is a check upon radical and revolutionary courses. If Emerson spends lazy days among the mountains and along the streams; if Wordsworth, Coleridge and Southey vegetate among the Cumberland hills, they are not lost to society. The woods have voices that are an inspiration to us, to awaken activity of feeling and mind. As the great names of history, they arouse our torpid natures, and proclaim to us the "broken and imperfect words of God" as they struggle through the material gloom. They awaken the emotions, pour their life into the intellect, and the intellect crystalizes them into language. The emotions communicate with each other, and send a line of fire

along the line of the communication. In their way the nobility of the oak, the sadness of the yew tree, or the exquisite beauty of the first snow drop, through our brain of sensibility send their excellence all over the earth.

The woods have garrulous voices, and all nations have heard them, have found in them the symbolisms of the affections; have found in every tree and flower an index of memories and emotions they would not have forgotten. The Greeks carried the blossomed boughs of the hawthorn about at their wedding festivals, and lighted the married pair to the bridal chamber with torches made of its wood. They discovered the symbol of mourning in the cypress, and consecrated it to the Fates, Furies, and Pluto, and placed it over their tombs. They saw indiscretion in the early flowering of the almond blossom, immortality in the unfading amaranth, and grandeur in the ash. Both Greeks and Romans consecrated the laurel which grew so abundantly at Delphi, to all kinds of glory, and the Druids gave a half adoration to the mistletoe. In that they saw a symbol of the true road to greatness. It climbed to the topmost branches of the oak that maintained it. The Romans placed their temple of Venus in a grove of myrtles, and consecrated them to love. The eglantine has become the symbol of poetry, and the woodbine, in England and America, has become sacred as a symbol of affection. The yew, among all nations is used as the emblem of sorrow. Its bare trunk, dark foliage, and fruit like drops of blood, have spoken a common language to all peoples who have known it.

The bewitching, incomprehensible power of nature's solitude in the deeper darkness of her groves, by her mysterious alliance with our physical organisms, nerves us to sweet music when we are touched by her delicate and shadowy fingers. The best poetry of all the world has been written under her direct inspiration. When nature, the air, the landscape, and the sunlight wills it, and at no other time, can the poet sit down and pour out the music in him, put himself in harmony with the universalities of truth, and so bring them under his intellectual consciousness as most vividly to apprehend and express them. The rich melancholy days of autumn, and the many colored robes she puts on, speak to the sensuous nature an awakening language, sing mellow songs to it, and give it such high thoughts as have real

moving eloquential force in them. All writers and speakers find themselves most inspired when autumn comes and melts them into the mood.

If you please, let it be a fine summer morning, not warm, but full of balm, not active on light-footed winds, but still, a good heavy calm. The town, that unfortunate, active, and wilful town is busy with the small cares of life, or dreaming its great ambitions. Its dust and confusion are hateful to you; you shrink and recoil from them, as from a serpent. Your heart reaches out and longs for solemn silence, where it may lie down, build up its mimic stage, curtain it against the world, and set its dear fancies playing upon it. You steal to the woods, not to the dense forest, but to a few acres of park lands, straight slim maples, and smooth barked beach. The leaves are green and fresh; half the dew of the night is lingering upon them, not in beaded drops, but in a diffused sweetness. The air is clear, the dust of busy feet is not soiling it, and dulling your sense of life. The grass fringes the borders of the trees. The heavy tufts are clothed in a darker green when the sun smiles upon them, than when in those places where the shadows fall. The diminutive wildwood flowers, here and there broken branches, small shrubs, and tangled underwood, scattered in sweet confusion, do not meet the eye in silence. Each of them sends the heart swiftly to the hand that made them. Every tree, like a strong arm from the earth, reaches up, struggles to the light, opens its thousand fingered hands and begs beseechingly for the warm winds, and the soft rains, the still falling sunlight and dews, that liquid life may tingle along its veins. Seeing all this, and feeling it, with your feet pressing, unshackled, the unshorn earth, you exclaim, "I am great. The town sinks and falls to a heap of dust at my side. I am among my compeers!" When you look upon the sun, clear and warm, and upon the strong trunks a century old, crowned with their coronals of leaves, and see the light of day, a sea of glory, flooding the hills, you have dim suggestions of the art in the forest around you, and of the infinite power that formed them; the seare the companions who inspire you, who seat a calm upon you, who make the solitude peopled with friends. Then you feel like a strong free man. The town at your feet is heavily laden, and hurrying in confusion to its end. You *let it pass on.*

When a boy, with the first consciousness of feeling and thought, and of their mysterious connection, the woods were always our resort. Then there was no need of eye-closing that we might dream; dreams came unbidden, and flocked about us like troops of light-winged angels, with the light of the immortal regions flashing upon their pinions. Dreams of power, dreams of peace, dreams of fame, and dreams of sweet sympathy from hearts that understood us, all these came and gladdened us. Strange as it may seem, the most exultant hours off our lives have been spent in the solitude of the woods. Inspired by their mystery, we have out-Cæsared Cæsar, and out-Baconed Bacon, a thousand times. If any sudden weakness of feeling came upon us, when we felt our insignificance, how like an autumn chill-shadow we were passing, we shuffled off the dust and tyranny of the town, and fled to the woods. The moment the forest branches hung between us and the sun, the moment the first wave of their mystery broke upon us, we were a god again, and could have spoken the world into obedience. There we gained our self-possession, our powers of thought, our exaltation, and suddenly moved into mysterious life. Earth was nothing, thought and feeling were all. Now such dreaming is genuine life. Living is in thought and feeling. Some indicate thought and feeling in action, others in rest. To us the dreaming of the acting, is better than the acting. In the dream of the acting, it is all perfectly done.

The exaltation of feeling in the woods is because of their half-waking, half-sleeping mystery, the mystery half way between the night and the day, half way between summer and winter; the mystery of having the autumn of the year poured around us at once. The waking dream is the transition state between the actual and the ideal; the autumn between the ideal of a great rich summer, and the shivering skeleton, winter. The passions are quiet, the soul is still, and then commences the immortal alchemy distilling fair shapes, with our image in the eye of each; many a mad prank, hard battle, sublime song, and philosophic problem solving the social mystery of ages, have we accomplished; being thereby a positive hero, with our length stretched on some green bank, with the tall trees around us, and the creeping waters by our side.

We have sometimes found it good to sit down in the

woods, and single out the hazel, look at it, and cogitate. By the side of the great century-growing pine, and strong bodied oak, and their stalwart peers of the forest, it looked like a weak thing beseeching for protection. It seemed to say to its older brothers, "hold your arms over me, for I am weak." But a little thought taught us that it had the outlines of its elder brothers, a trunk, a round though irregular trunk, roots that burrowed in the earth for nourishment, branches and tender leaves, that, like them it lifted its head heavenward, and was tenderly protected by the rough bark enclosing it, that the branches bravely supported the leaves, and the leaves were veined and colored in a singular order and beauty. Like them, its elder and more powerful brothers, it had form, beauty, power, and uprightness, and an honest suppliancy for the sun, and air, and rain, that life might be pleasant to it.

Being so much ordered alike, we felt that one hand made them both, that one power sustained them. This seemed to lift the hazel from the need of protection; it lay gently in the palm of its Creator, and nothing could harm it. Order, power, beauty, is the prerogative of no one thing in nature. One design, one plan, runs through the weed by the roadside, the hazel and the pine of the American forest, the oak of England, the palm of India, and the cedars of Lebanon. All are connected by one golden chain of strength, in all the latitudes of the earth. Let us but see and understand the hazel, and we shall see and understand the forests of the world, and feel the power that made them. It is a sublime contemplation to see that the great divinity of nature is forever dissolving and pouring the liquid sweetness of his life through all the millions of veins in the physical universe; through the sod, through the blade of grass, through the flower petals, blushing in their crimson, through southern palm and northern pine, through the huge ocean in its great pulsations, and through each drop glimmering on its surface; and that it is, forever, through the subtler dust of brain, leaping out of these lesser things and becoming spiritualized into warm living thought and feeling, and heroic deed.

And how He lives in the clear air of the woods! Clear air and sound lungs make clear thought and sound virtue. At times the air of the town is thick, and you cannot breathe *it without a sense* of strangulation. Not all the heroics of

a Homer, nor all the insidious subtlety of the Horatian bowl could give you a sense of nobility. Of all things, then, you detest action. Rest is your only refuge. Everything active is small. A faint ripple upon the surface of the sea, makes a faint ripple upon the surface of thought, and confusion is the result. There is no intimation of power, no suggestion of incomprehensible forces. Brush that ripple from the surface of the sea, and leave a great glassy calm there, and you feel that an irresistible life is beating in the monster before you. You feel that at any moment, it might leap up and shake the elements in anger, or glide off into the mystery of the sky like a gigantic shadow; or you feel that you may see all supernal intelligences glassing their expressive features in it, and look out upon you with searching eyes. It is alive with titanic beings, and the deeper the silence, the smoother the sea surface, the more fertile and palpable does it teem with these chimera of the fancy. Send a light breeze over the surface, and the enchantment is broken; the images vanish, and a black veil falls between you and your intelligent and yet fearful companions. You are suddenly hurled back again into the sphere of common life, and common action, wherein you may fret, foam, do, feel, think, see, and know nothing forever.

Heroes are not social in their heroic moments. Their great thoughts, the parents of their great deeds, are not conceived in moments of bodily activity. When they have left the common footprints of men, and gone off an infinite distance into themselves, the times in which they nourish their own solitary individualities, when the deeper passions wake up and pour along in strong currents, and plough up the soil of forgotten thoughts and sensations, and turn the round strong rocks, the jewels, and the rich loam to life, then is the conception of the great thought, then the vital power commences its mysterious movement; the eye of the heart and mind look upon and fall in love with it, the affections grapple with it, and close it in a strong and nourishing embrace, and it soon grows to be a great master purpose, until, from its native vitality, it leaps out, demolishing the established order of institutions, and giving vitality to the lethargy of ages.

The solemn shades are the fertile mother of these thoughts.

When Washington sought his God, that he might have great strength to lift up his struggling people, he sought him beneath the primeval shadows. The highest order of known architecture was projected from beneath these solemn arches, and it comes down to us with the symbol of its origin impressed upon its features, and is now taken by Christian men, by devotional nations, as the sacred vestibule to the great temples of the Deity. From beneath these shadows of the forest have come the ten thousand deities of India. Their primeval gloom generated strange beings in the Oriental mind and as each took form and shape it was put into a type of wood and stone and set up as a divinity.

The oracles of the forests taught the old Egyptian to rear his colossal columns; and the Chaldean to magnify the brawn and muscle of animal life. Cicero longed for the sweet shades of his Italian Villa, that his philosophic fancies might go forth, and walk beside him as his common companions, the creations of a diviner action than that of the forum. Bacon and Burke while plunged into the thick contests of the day, turned to the shades for rest, that, being alone, they might conjure up a companionship less mortal and frail than themselves. The giants of Ossian trode among the Scottish mountains, the natural born children of their solitude. The powerful music struck from the harp of Wordsworth never could have been heard, nor moved so musically through the world, but for their soleman paternity among the shadows of the hills.

A great tree calls up the same emotions as a noble man with all the cultured proprieties of a gentleman in his deportment. We shall never forget a day's ramble among the deep forests skirting the base of Mount Washington. All day long, an eternity of a day, we mused, reflected, luxuriated in the silence. It was too deep a silence for the birds to sing in, they wanted more sun and light to call out their melody. Tall trees two centuries old were standing all around us. They stood in thick ranks shoulder to shoulder, like an army of veterans, to battle their natural enemies, time, and the motly troop of the elements. The tops were still, or perchance, bowed gently to the winds as they passed. The soil must be strong that could develope into columns like these.

But the greatest solemnity was not in the living, but in

the dead trees, which lay there powerful and eloquent in decay. They lay thick as their living mothers stood, everywhere. The leaves, and long branches, with the warm sap that was in them had fallen away to dust, gone into the earth, or dissolved into the air. The great trunks were shorn of their beauty. Decay had poured her dry fires along their veins, and sucked the life from them. The green earth that reared them from her bosom, in their decay had sent her deep thick green moss to cover them—as though envious of the air, she would draw them all to herself again. The solitude had the weariness of the heart cut off from its kind. It was too painful to enjoy. Even the bald rocks near the summit of the mountain were an oasis, because nearer to life, light, air, the things we love.

As a boy, the forests rather than men, were our love. A book, the great old bards "whose footsteps are sounding through the corridor of time," and the deep woods, ever won us from our dearest friends. There was a music in Milton and Wordsworth, that to be clear and full sounding, in all their luxuriant wealth of song, must be listened to away from the haunts of men, beneath the shadows. In the one place every note came from scrannel pipes, in the other, they came from organ pipes that shook the fixed silence till it trembled like an aspen. "That orb of song, the divine Milton," then came and spoke to us so familiarly, that he lifted us into a brotherhood with himself, and we, too, were great.

The great want of the American, in this day of activity, and superficiality, is serious depth of feeling. A more frequent communing with nature, in all the solemnity of her moods, less of labor, and more of ruralizing; less of the society of men, and more of the society of the woods, less concentration of population in the cities, and more content with country life, will give us more dignity as a people, more rest, more seriousness of purpose. We need rest. The stream of life with us moves turbulently, over spreading shallows. We need to gather and confine its waters more within deep and narrow banks, so that more repose and purity may rest upon them. We must leave the crowded street, and fly to the woods; we must fly from the city, and go to the cool and rationalizing country. The life in the country is the genuine, concentrated life of the man.

Life in the city is dissipated, not for the want of adhesive power, but for the too great intensity, which causes it to consume itself. The wealth of New York reaches way up the Hudson, to find feeling, thought, and rest; and Boston puts out its tendrils into all the surrounding towns for the genial warmth of a purer life. How different, and opposite states of man present the same inclination, the savage, and the most enlightened. An Edmund Burke, and a Caffre Chief both lean to the forests for content. Rest tends to peace, activity to war. We must maintain the golden balance, in which equipoise the activity of the physical powers, and that of the intellect, will produce the greatest results of time. I. V. D.

Art. XI.

Thoughts Concerning the Church.

In asking the attention to the subject of the Church, no attempt will be made to analyze or classify the various forms or theories of church organization and government; for the reason that no inquiry pertaining to the external form of the Church can alone vitally interest the mind in those principles which the Church stands for and morally implies. No two ecclesiastical organizations have the same outward form; no two sects assent to precisely the same creed; yet, despite all these differences, the informing principle is the same with all. The statement of the Apostle, therefore, is significant of the Christian idea underlying all church forms: "And there are differences of administrations, but the same Lord." (1 Cor. xii. 5.)

But while an inquiry as to the outward form of the Church has so little to attract any liberally educated mind, either as to novelty of incident or pertinacy of thought, the period will probably never arrive, either in the growth of the race or progress of the individual mind, when the subject of the Church in its moral and religious aspects will cease to be both pertinent and profitable. For no other institution

touches the thought of the age and so vitally involves all other interests of society as the Christian Church. Unchanged in its central principle, the Church has withstood the wasting floods of eighteen centuries. No other human institution has had so many outward forms while persistently representing one informing idea. Torn by schisms; betrayed by worldlings; wasted by terrible persecutions; committed to fatal errors of belief and vagaries of superstition by its ecumenical councils; linked with the civil authorities of a dying nationality, in one age; in another century, placing itself in direct antagonism with a vigorous and growing public opinion; yet, despite all these vicissitudes and conflicts, the Church is rooted deeper now and is being strengthened with a healthier growth than ever before. Let those who are disposed to lightly estimate an institution possessed of such vigor and plastic life, pause a moment before finally deciding upon a subject so important as this. Let us seriously ask ourselves some questions touching this matter. And we shall seek to develope some features of the liberal Church movement as related to the new or more modern views of ecclesiastical polity, in three inquiries, briefly considering each:

I. What is the relation of the individual to the Church?

II. What is the authority of the Church over men?

III. To whom is the pulpit responsible?

1st. We remark in the first place, that with our advanced culture we can cherish but little sympathy for the idea that because one unites with the Church there is established any new and sacramental bond between the soul and God; or that any new and mysterious sanctity is conferred upon one by reason of the relation. God loves us none the less for withholding ourselves from direct and personal membership in the Church; he loves us no more for uniting with the Church. With the Catholic, the Episcopalian and all those who entertain the old opinions, of course the case is different. No one can be an honest member of these old ecclesiastical organizations without believing that membership in the Church confers a sacramental sanctity to the communicant. But the liberal Christian movement rejects this idea. No amount of water baptism can of itself wash away soul-stains. Sin is not a matter of body but of the heart and will. The outward form can therefore, at best, only sym-

bolize the internal purification; and possibly the outward act may not do even so much as that. Hence, Christianity as outlined in the New Testament does not insist much upon form; nor, as we believe, in any way sanction the idea of outward sacrament. Forms are only helps, not ends. They are means of grace; but themselves confer no grace and clothe with no sanctity the person who observes them, only so far as we are benefited or chastened by such observance. No man who has transacted business to any amount in the street, or engaged largely in trade, or mixed extensively with men, will cherish much sympathy for the idea, that because one has been baptized, or confirmed, or partaken of the elements, that therefore such are more honest and can be trusted with any more confidence; or, that because one is a church member there is any peculiar and saintly purity of thought or life necessarily possessed by the person thus related to the Church. These ritual facts have no special meaning now; because all are aware that such low ideas of personal purity—as growing out of the observance of ceremonial forms—are merely doctrines of the creed, passively assented to rather than vitally believed. Practical life gives no sanction or evidence that church membership of itself makes us in any respect essentially unlike what we were before becoming members.

Hence the pertinence of the inquiry, What is the relation of the individual to the Church? But we must not conclude that because the Church confers no sanctity by outward and sacramental ways, that therefore it confers no positive benefit upon the communicant. Here is where we make, we fear, a serious mistake. Though we may not secure God's love in any special sense, or save ourselves from endless evils in the future life, by reason of our membership in the Church, it can still be maintained that there are benefits to be gained from the Church, to be derived from no other source. We can carry our denial of old ideas too far. Because church membership of itself is denied any saving virtue or special and mysterious regenerating power, are we to say that there is no moral difference, worth mentioning, between saintliness and vice; and that the conditions of church membership are to be as lightly drawn and easily broken as the terms by which we become members of a lyceum or political party? There is a point for speculation to stop; there is a

limit to denial. We cannot smooth over the distinctions between honesty and falsehood, purity and vice, right and wrong, sobriety and intoxication, Christian purity of language and profanity, so as to resolve all these moral facts into matters of temperament and habit merely; whereby the one class of virtues cease to be specially Christian, or the other named vices become only the less personal sins. Any statement of philosophical thought or religious belief that abolishes all terms and resolves sin into personal weakness merely, and Christian rectitude into natural sweetness of disposition, lifting up no high standard of personal worth, and claiming no right to the Church to rebuke sin, and admitting of no marked moral distinction between worldliness and Christian sanctity, is essentially unchristian and immoral. Better have no theory at all of religion than one which glosses over things so as to dissolve the distinction between sin and holiness, vice and virtue, purity and concupiscence. If any one's moral state should excite alarm and profound sorrow it is of that one, who, living in a Christian community and surrounded by modern refinements, is still unable to perceive the distinction between right and wrong; or, if perceiving this distinction, is still unwilling to take a stand, calmly yet intelligently, for the one as opposed to the other. It is bad enough for public wrongs to exist by custom; but when wrongs are apologized for and defended as rights, then it is high time for us to return to first principles and for our generalization to stop.

When a civil license, as, for instance, a license to sell intoxicating drinks, is taken as heaven's commission to engage in a traffic whose whole nature and aggregate result embrace every wrong and phase of evil known to human or divine law or sin, and the moral faculties become so dulled that they can see no distinction between what is custom and what is right, then the time has again come for the Church to lift up its voice and utter its solemn warnings. God recognizes this distinction between right and wrong, if human laws do not; and he will prosper us or punish us just in proportion as we recognize or depart from this higher law in our moral relations.

2d. The subject thus leads us naturally to the second inquiry:

What is the authority of the Church over the individual, in

our civilization, in view of our liberal interpretation of Christianity?

Now, the reader scarcely need be reminded that this is an inquiry of momentous significance.

If the Church has no authority in an ecclesiastical sense, and confers no sanctity in a religious sense, so that it has neither the right to discipline nor the power to save, we well may ask, what then is its authority over men? We are told by Macaulay, in his history of England, that "when in the early period of her history the dying slaveholder asked for the last sacraments, his spiritual attendants regularly adjured him, as he loved his soul, to emancipate his brethren for whom Christ died." So that in that obscure age, the Church successfully used her formidable machinery of priestly error to enfranchise almost all her bondmen, thus doing what we have not been able to do with all the light and aid of our advanced civilization. Something, at least, that we have not been able to do without a struggle, the most fearful ever known since the world began. Now, suppose the authority of the New Testament had been recognised and obeyed by all portions of our country, should we have had this difficulty about the subject of slavery?

The question is its own sufficient answer. Christ clearly perceived the conflict which his truth would occasion in the world; and clearly perceiving it he said with emphasis that he came not to send peace but a sword upon the earth. But where rests the responsibility of this sword of Christ? Shall we reject Christ because his truth has occasioned so much conflict? The same inquiry applies to the Church; for the Church exists to continue the work which Christ began in his personal life; a work in which the right assumes the prerogative of opposing the wrong; a work wherein purity and goodness assume the right of opposing everything vicious and evil; and this is the authority of Christ; and this also is *the sole authority of the Church over men.*

As was said in the opening remark of this paper, no inquiry pertaining to the external form of the Church can be of much consequence or excite much interest; but when we come to the analysis of the Church as the symbol of Christ, then we see what all Churches stand for and morallyimply, namely: the necessity of moral purity, and the right which truth has to oppose error; the absolute and God-given au-

thority of good to overcome evil, and right to confront wrong. Therefore it follows, that in proportion as the Church truly represents Christ, and her ministers are faithful to their trusts, there will be trouble and divisions among men, so long as they are wedded to their wrongs or persist in any course of sin.

Christianity seeks to elevate and ennoble our present life, by showing the intimate relation which all secular and outward things hold to the eternal truths and changeless laws of spiritual being. It teaches us how to live and proceed in all the complex relations of our earthy life. It enables us to conform our moral natures to those verities of truth and goodness which will be as immortal as the soul; from whose jurisdiction no condition in the world that now is, nor even death itself, will remove us. For goodness, truth, and purity are attributes of God in the soul. No transfer of worlds will translate us beyond their jurisdiction; they partake of the infiniteness and omnipresence of God. Such is the assumption and authority of Christianity.

But it will readily be perceived that the authority which is here claimed for the Church over men, rests on no ecclesiastical or factitious grounds; neither is it limited to any walk or confined to any few; it is absolute and universal. The New Testament everywhere so clearly and expressly states this idea of the supremacy of Christ, that the possibility of misapprehension is scarcely conceivable. For Paul says that "Christ is set at the right hand of God in heavenly things, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come; and hath put all things under his feet, and given him to be head over all things to the Church, which is the body, the fulness of him that filleth all in all." (Ephesians i. 20–23.) Now, with such authority given to Christ and the Church, how fatal it will be for us to limit the sphere of the pulpit and the province of the preacher. Of course, no one will presume that we are now arguing that the pulpit is not amenable to all wise and conservative rules as well as to the spirit of Christianity. But overlooking the state of the country and seeing the evils that have befallen us as a people, we are compelled to believe that our troubles have re-

sulted in good part from our national want of respect for the authority of the Church. And unless we witness some great spiritual revolution, so that our growing prosperity shall be tempered and chastened by religion, without some new life and reverent love of Christ breathed into the Church, we may well be fearful that our wealth of invention and material prosperity may develope the fuel of more serious disasters still. We should like to be a "prophet of glad tidings, and publish peace." But when popular irreligion clamors that the pulpit must be silent of this social wrong, because it is a financial question, and therefore not within the legitimate scope of pulpit discourse, and must speak in velvet words of all national sins, because politicians arrogate those matters wholly to themselves, as if they were foreign to Christianity and outside of religion, we can only feel sorrow for the evil times upon which we have fallen, and pray that God will "revive his work in the midst of the years, and in the midst of wrath remember mercy."

The chief office of the Church is to exalt religion to a supreme place in the affairs of men. But, by the word religion, we do not mean forms and ceremonies; but rather the sacred truths and duties of which devout forms and the ceremonies of worship are expressive. Religion is the highest good to which man can attain, because it deals with interests and issues more lasting than our earthly life, and of more importance than all else in life. Regarding the improvement and moral culture of society as the end for which the Church exists, and that it proposes to bless us by delivering us from the power and service of sin, it is easy to be seen why the Church is rendered nugatory if we deny it the right of rebuking and reproving every form of wrong, whether social or national, "with all authority" as the Apostle enjoins. What is the use of surgery as an art if you deny the Faculty the right to practice the profession? Precisely similar is the case of the pulpit. What moral power can the pulpit exert, if any one that chances to be offended with some earnest statement of truth has a right to deny the authority of the Church over the moral questions involved in our modern civilization?

But, as has been remarked, this right of the Church is the God-given authority of truth to oppose error, and good

to overcome evil, and love to subdue passion. It is the discipline of kindness and unconquerable virtue; of persistent goodness and unquenchable love that the Church institutes; not any priestly and ecclesiastical court-martial. Christ asserted his divine authority and worthiness, and reveals his title to deepest reverence in his dying petition: "Father forgive them, they know not what they do." Cruelty never handled a weapon so full of might nor so certain of victory as kindness. Love is the governing power in the realm of God's grace; and no council of ecclesiastics can give the authority of Christ to a Church where this type of Christian excellence is not; and no outward opposition can safely resist its solemn warnings or persuasive appeals.

3d. Such being the relation of men to the liberal Church, and such the nature of its authority over men, it only remains for us to inquire under the third head:—*to whom or to what is the liberal Christian pulpit responsible?*

In other and older sects, the clergy are amenable to ecclesiastical authorities in common with the Churches themselves. But our new civilization has produced great changes in the Church. As we have counties without counts, and commonwealths without nobles, and a nation without a vested monarch, so we have churches without bishops and ministers who are not priests. Careful only to follow the simplicity of Christ, this new liberal Christian movement has no ecclesiastical head to appeal to or be governed by.

Under such a state of things, there are peculiar dangers besetting the Church. The minister or pastor is directly responsible to no one but the pews, and the pews are responsible only to themselves. So we readily perceive how easy it is for a preacher of fluent speech and pleasing address to find and retain a situation so long as he manages to please a sufficient number, and avoids displeasing the influential few. Now, how clear it is, that unless the people tolerate the broadest liberty, and the pulpit strictly adheres to the New Testament for its rule and authority, there can neither be Christian freedom to the pulpit nor a healthy Christian growth with the people. And so the subject leads us as by logical necessity to the practical conclusion that the Church is not an end, but the means to an end. The great mistake hitherto so generally made has been the idea that the

Church exists for its own sake. The question is often asked: "How many members have you in your Church?" As if church membership were the *ultima thule* of a Christian experience. Whereas, the question should be: How much good has the Church been able to effect for the community in which it exists? How many children have been helped to a Christian education in the Sunday school? How many have been nurtured in Christian knowledge and aided in the difficult and delicate experience of forming correct opinions and healthy habits of faith and worship? How many have been enabled or persuaded to consecrate themselves to Christ, and to the practice of virtue and religion, by reason of the influences issuing from this Church? Such are the questions to be asked by the Liberal Church in our new civilization.

And if these important questions can be answered favorably, how trifling all minor considerations seem! Christ did not seek to found a complicated ecclesiasticism whereby to establish his kingdom on earth. The pure and good are related to Christ by subtle spiritual bonds which no ceremonies can materially strengthen; and probably there are no ecclesiastical lines or Church records which run parallel with the realities of heaven. God knows us as we are, and no ritual knife can cut the thread of love by which he is related to us, whether nominally of the Church or the world. The pulpit and pews are equally amenable to Christ. And the true way to show our interest in the Church is to make it an instrument for our devotional and moral culture, whereby religion is made one with piety and goodness. Then, an increasing honesty in business, more candor in social intercourse, more innocence in the enjoyment of rational pleasures, more public virtue and more private worth, less of ritual sanctimoniousness and more personal sanctity, a greater regard for the solemn issues of life and a heavenlier atmosphere in our homes, will attest that the present rapid spread of liberal Christian sentiments is not a decay of piety but a growth of society into just views of religion and the Church of Christ.

G. W. S.

Art. XII.

The Spirit vs. *The Letter.*

Life and death, light and darkness, truth and falsehood, are ever antagonistic,—always stand opposed; each of the former is aggressive, ever gaining on, and appropriating the domain of the latter. But though the higher and spiritual forces are destined, at the last, to extend, till they shall have wrested from the lower their realm and their sway,—*now*, death and darkness exist legitimately; have a place and commission; while falsehood, their ally, can claim no such vantage ground;—it is an interloper, an intruder, with no place, and no business in the universe; weak and powerless, save when it takes the semblance and bears the sacred name of its opposite. In religion, the vital principle, and the external form which would pass for truth itself, are ever contending for the mastery. They occupy the position of the germ, bursting its envelope, growing, spreading abroad, and the dead husk, contending for its old right to enfold and confine it; it is the shell against the kernel, the acorn against the oak. And the history of all systems of religion, through the ages, is but the record of this conflict.

The whole of Christianity is here: the spirit against the letter, the essence of truth against formalism; God, living, inspiring, loving, against God, dead, buried beneath forms, rituals and creeds. In this dwells the significance of Christ's life and doctrines. To the Pharisees, with their jealous observance of forms, from which life has long departed, their tithes of mint, anise, and cummin, he opposed justice, mercy, and faith; to their superstitious reverence for the temple and its services, he proclaimed the world God's temple, and the only acceptable worship to be that which comes from the heart. And then, the Church, founded on this truth, soon came to care only for the form and the external rites, to deem them more important and precious than the living principle; and the strife went on. The champions of truth, never wanting since God made the world, stood and bravely battled for her. Their watchword, "God's truths before man's creeds," now faintly and

feebly, anon, rising higher and louder, the cry of Wickliffe and Huss, was borne on, till the monk of Wittemburg shouted it in the ears of pope and cardinals, kings and emperor, high and loud, so that at last Europe was too small for it; and across the ocean it echoed to the newly opened Western world. Again, religious systems, starting from, and having their foundations laid in, the doctrines of the apostles, in the principles that worked to produce the Reformation, forsook those principles, departed from those doctrines; and now, in this nineteenth century, truth has a battle to fight against formalism, which if it is not to be fought with the same weapons, or against such fearful odds, yet calls for the boldness and earnestness of Paul and of Luther. To-day, the herald of truth is to proclaim that God is with men, and to plead for the right of his voice to be heard in the soul, before all dogmas and creeds of men, for the character of God as it is revealed in Christ, and for religion that it shall come into and sanctify all human relations; that it is a matter belonging to every day and every hour, and connected with each circumstance of our life; the provision for our deepest necessities; the expression of our highest aspirations, not a thing merely of altars, days and creeds. What Christ and the apostles, Luther and the Reformers stood for, stands the witness for God and truth to-day—to inspire faith in a *living* God, to restore religion to its true place, to enforce the sacred claim of duty in every relation of life, to proclaim that earnest, faithful work has its sanctities no less than true, devout worship. To this end should labor those who recognize the adaptation of Christ's religion to the nature of the soul, as that which alone supplies its necessities, satisfies its longings and its aspirations, by uniting it to the Infinite, whose breath it is, in whom it first comes to the knowledge of itself, in whose love alone is its refuge and its rest. Is it wonderful that the greatness of the theme, the tremendous significance of the message which he brings, together with the difficulty of reaching and touching the hearts of those whom he addresses, and of leading them to an anxious, serious consideration of these things, should press upon the head of the messenger of truth, and sometimes go nigh to overwhelm him? Before him, for a few moments, are men and women, who for six days of the week are occupied with sordid toils and

cares; happy for him and for them will it be, if now in the short space allotted him, he may be able to fix their attention, and bring home to their hearts the claims of that gospel, which he *must* speak. Beyond the obstacles which the brief space of time, the preoccupation of mind in the hearers, and the consciousness of his own feeble powers present, there is the difficulty never to be slighted, or underated, of the false estimate of religion, which is united with this tendency in all religious systems, when they have taken a definite expression, to crystalize into that form, and in their adherents to contend for it more fiercely and stubbornly, than for the principle which it once represented.

The whole mistake lies here: the aim to bind and shut up truth, to keep it safe in books, confessions, dogmas; and the employment of a large constabulary force to frighten away those who would bring it out into the light, and examine its claims, originates, and derives its sanction, from the notion that all religion, all worship, all that goes to establish relations between man and his Maker, are maintained for the benefit of the latter. And, judging the ruler of the universe by earthly potentates, is it not fair to presume that the religious system which abases his subjects most, will exalt him the highest, and therefore the more acceptable, the more likely to prove a sweet savor unto him? Such a system has been constructed, has flourished, and even now holds sway by its awful terrors, and through the influence of this false conception of religion and of God; and by the same means it aims to continue its power and dominion. God, say the advocates of these doctrines, is a jealous God; none may question his demands, and nothing but the pride of the unregenerate heart, ever dictates doubts, or asks for investigations. Are some things in religion contradictory of God's character, and opposed to his attributes? That matter is not for man to judge. Earthly rulers do not give account of themselves, their actions and their demands; shall the Sovereign of the universe be more condescending?

The influence of this error is not felt alone by those who listen to its accredited expounders; it reaches those who have been led by conviction, or by circumstances, beyond its pale. They know the demands and the threatenings of the popular theology, and though, outwardly, they repudiate them, yet there are times when they are almost

constrained to comply with the one, or expect the doom conveyed in the other. They know, though they may not clearly understand, the soul's deep need; and in the unrest, the dissatisfaction which it induces, the questions arise, whence this sense of want unsupplied; this dark shadow of the future; this dread of death? which sometimes, even in the midst of pleasure, will intrude! Are we, as our friends and neighbors believe, in the bonds of a fatal delusion? are we taken captive of Satan at his will? are we given over to believe a lie, that the consequences of such a snare may fall upon us? These questions, not clearly and definitely, but really and heavily press upon many who yet frequent the places where other and diviner truths are taught. The minister knows much less of these states of mind than he ought; those who suffer from them do not confide in him; they feel somehow as if it would insult him to give expression to doubts of the doctrines which he proclaims,—he with his greater learning and larger opportunities for investigation than they. For it is to be observed that most of the unlearned believe devoutly in a kind of divinity which is free only to a privileged set of men, through which, by some peculiar initiation, they become the recipients of mysteries, that the ignorant and uninitiated may not compass; and this notion may operate to destroy confidence in their spiritual guides, quite as readily as to confer it. For may not interest or love of power induce a keeping back of the truths, which superior advantage has discovered, when their revelation might be prejudicial to either? To dispel these doubts, to answer these questions, which yet have never been put to *him*, by correcting the mistake that gave them birth, and by pointing out the supply for the wants, and unsatisfied longings which have fostered them, is the way to dispose of this difficulty. Once let it be seen and felt that religion is the tie which unites man with his Maker; that its use and aim is to supply man's need—not God's; that Bible, Sabbath, prayer are for *man;* that a life holy and near to God is to be sought because it is *man's* greatest joy and blessing, his noblest, highest attainment; that God calls for no slavish homage; but that intelligent worship lifts the soul to him; that no jealous tyrant, but a loving Father says, for his child's best good, "My son, give me thine heart;" and all is changed. Then,

the seeking to know truth becomes a duty;—then, is shown, in its true light, the acceptance of dogmas, on trust and through fear; then the vesting in dead forms, that shrink and cramp the soul becomes a crime.

Out of the fundamental error just noticed, another hindrance to the entrance of light has grown, and presents itself in the expectations and the requisitions as to what the ambassador of truth shall discourse. Though progress is the law of the universe, and though between the culture, and civilization of the present, the ignorance and barbarism of the past, the chasm is almost too great for the imagination to bridge, yet like the fossils found in the strata which compose the earth's crust, each age preserves a witness of itself and transmits it to its successor; and there is really no break, no disorder here, though seemingly there is overlapping and intrusion.

By the arrangement of God's providence, in the physical, mental and moral world, there are classes, so to speak, in the junior and the senior years; and when one of these has graduated, or attained an advanced position, there is a class behind, ready to occupy its place; and so the work of development, the process of growth and culture ever goes on, and the material, on which it works, is never wanting, in God's great university, the world. To the younger and ruder ages, the notion that the ministers of religion were men having deep insight into sacred mysteries, and endowed with a divinely conferred power to bless, and to curse, belonged. In a century bright with the diffusion of knowledge, rich in the blessings of literature, science and art, glowing with the blessed light of Christianity, the priest has given way to the prophet, the messengers of the Gospel come, not with any fancied monopoly of divine favor, but as *men* to *men*, from their own experience of heart and soul, from the love and tenderness, born of humility, faith and hope, to bring others to the spring whence the living waters have flowed on their own spirits. But this estimate of truth and its advocates belongs to one class, and the less advanced class. Those who see them from another point of view, are not extinct, and may not be overlooked. We may make up our minds that the age of superstition and of formalism has passed; and that if their adherents still linger, they have no place and no business; that they belonged to the dead, and should of

right be buried. Such a conclusion is one way of evading an unpleasant duty, or of shunning to encounter a formidable difficulty; but scarcely a right and Christian way.

Strange, when seen only in the light of this world's wisdom, it seems, that though physical science has given alchemy and astrology to the dead centuries; and seizing upon their results, has demonstrated, in chemistry and astronomy that the seeker for the elixir of life and the philosopher's stone; the reader of the stars to interrogate the future, the one aiming to prolong this mortal existence and to enrich it with material treasures, the other tracing with unwearied patience the motions and aspects of the stars to read good or ill fortune in the glittering splendors above him,—were each "building better than he knew." The one was helping man to the mastery of nature's secrets, by which, in the few years that are still his only allotment here, he really lives longer by the possession of knowledge and power than if the dream of centuries of existence had been realized. The other, though unable to cast the nativity of a single individual; though his reading of the page of destiny proved a mistaken rendering, has yet furnished something towards a mighty chapter in that commentary on the celestial law and order which moves and regulates the entire universe, and in which the horoscope of man's eternal destiny is constructed. Though these, which in their high pretensions only held a strained and artificial relation to life and humanity, have abandoned their futile pryings and peerings into the inaccessible and forbidden; and falling into their proper place, working contentedly on a more humble, but not less important plane, advancing man in God's way, and by his method; in religion, where a like change is demanded by the common sense of the age and time, that change has been resisted with all the energy and perseverance which ignorance and bigotry could summon to their aid. Religion, whose proper sphere is the inner life of man, whose work is with the purest and holiest affections, to mould, direct and bless, has been divorced, kept apart from life; the affairs of time have been made one matter and the interests of the soul another—the latter, like a deed of conveyance, to be settled here, it is true, but otherwise disconnected with daily life and work. And with this unworthy and artificial estimate of the theme, is joined that which regards its advocates

as the professors of an occult science, as men having esoteric knowledge, denied to the many. To a class of persons imbued with these notions, the steward of the grace and mercy of God comes like one from the Scandinavian Utgard; the region of which he is expected to discourse is in the hearers' minds like that fabled, chaotic outlying world; and the preacher is to make it clear, definite, standing in relief before them. Heaven and hell are localities on which he must descant; he must convey ideas of their dimensions, their inhabitants; he must exhibit the glories and joys of the New Jerusalem, and the pains and terrors of the abyss, to attract and to warn. His people know enough of everyday matters; all the week they toil and struggle with them; they hear of farms and factories, shops and politics six days in the week. Sunday they want something different. Some would have something to startle them out of apathy; others that which should soothe and comfort them; but both demand that the theme be not of common things. It is an insult to their intelligence, as well as somewhat of a fraud practised on them, to spend the sacred moments in urging faithfulness in everyday duties, in pointing out the relation which the Gospel bears to the circumstances of everyday life.

Yet here, despite the distaste for it, is the burden of the preacher's message. The truths of the gospel, whether he will or no, he really has no choice but to speak. It matters not that a portion of his hearers, harassed by the disappointments of the previous six days, want to hear only of heaven and future good, and solace their hearts with dreams of idle, luxurious ease and rest. He may not give heed to others who ask, sneeringly, who knows best how to manage matters of business, the man of business, or the man shut up in his study? or to the question, whether those who have the most of life's struggles to encounter, may not understand how to meet them as well or better than he can tell them? Nor does it concern him that the man who fills an hour with flights of fancy into regions of space; who edifies his hearers with grandiloquent descriptions of the unseen world; whose portrayals of heaven resemble the garish splendors of the scenes in some cheap theatre; who talks of angels in the rhapsodical style, adopted by weak novel writers in describing their heroines; in fine, who makes the

religious life and its belongings as distinct from that in which we think and move and live, as is the life in fairy tales, and the "Arabian Nights," from our existence, here in America, in the Nineteenth century. That this is the popular preacher and this the acceptable discourse, does not move him, who feels with the apostle that, "Necessity is laid upon me; yea, woe is unto me if I preach not the gospel!" How shall these things have power to turn him, who moved by the needs and sins around him, by the knowledge of the provision and the remedy, and by this necessity that is laid upon him, would teach men, would minister to them as a "good steward of the manifold grace of God?" While he looks the difficulties and hindrances we have noted fairly in the face, and labors wisely and patiently to overcome them, he will not allow them to silence him, or to effect compromises with his message. He must teach men of themselves, of the dignity of a human soul, its capacities and responsibilities; he would urge them to consider what they are, and what they might become; he would have them no longer idlers and prodigals, no longer despisers of God's glorious and "unspeakable gifts;" he would not bid them look only at a heaven in the future and exult in its gates of pearl, and streets of gold; but would have them, by repentance and faith begin heaven here, and realize its blessedness now. He would make it manifest that there is no true life without religion; that it must enter and sanctify every earthly relation; that every act of duty, however small, if faithfully performed, as in God's sight, becomes a prayer, a tribute of homage to him; that, to the soul where religion dwells, no labor, no duty can be degrading or mean; that the spirit which is brought to it, is what gives to any work its character of noble or sordid.

Finally, this state of being is no exile, if the soul but knows God. It is only the partial realization of the holiness and blessedness of the kingdom of heaven. If only the teacher may come with lips touched with the sacred fire; if from the experience of his own soul, from its longings, its aspirations, its sorrows and joys, its elevated, purified faith and trust; from an experience born of earnest wrestlings with doubt and unbelief, of glimpses caught in moments of lofty communion;—then he may dare to touch reverently and devoutly the problem of life, bringing to its

solution the truths unfolded in the life, teachings and death of the man of Nazareth. And so he may help on the triumph of that grace of God—that salvation, which the apostle declares "hath appeared unto *all men*." H. E. L.

Art. XIII.

The Progress of "Heresy."

1. Tracks for Priests and People. By Various Writers. Boston: Walker, Wise & Company. 12mo. pp. 372.

2. The Pentateuch, and Book of Joshua Critically Examined. By the Right Rev. John William Colenso, D.D., Bishop of Natal. New York: D. Appleton & Co. 12mo. pp. 229.

3. The Spiritual Point of View; or, the Glass Reversed. An Answer to Bishop Colenso. By M. Mahan. D. Appleton & Co. 12mo. pp. 114.

4. St. Paul's Epistle to the Romans. Newly Translated and Explained from a Missionary Point of View. By Right Rev. John W. Colenso, D.D., Bishop of Natal. D. Appleton & Co. 12mo. pp. 261.

5. Reconstruction of Biblical Theories. By Leicestor Ambrose Sawyer. Walker, Wise & Co. 12mo. pp. 195.

It has been pronounced among the rarest of powers, to be able to understand the age in which we live. Society drifts on with the deep, broad, providential tide, towards an invisible and incalculable consummation; but few minds take the daily "reckoning," or foresee the inevitable issue of the voyage. Here is the great ship *Republic*, with piracy blocking the channel, and mutiny on the quarter deck,—who sees the point to which the invisible pilot is shaping her course? Who sees to what results *Protestantism* has been gravitating, ever since Roger Bacon espoused reason against authority, and so gave the Church to understand, as early as the thirteenth century, what the future had in store for her? It is comparatively easy to read a distant age, its passions having subsided, and the dust of its conflicts having cleared away. So the spectator of a battle—

viewing it from some convenient eminence—is a far better judge of the manner in which it is conducted, than any soldier who personally mingles in the strife. Yet it is highly desirable that men should discern the signs of their own times, since they cannot otherwise become either wise in counsel or just in action. At the present moment, our attention is so much absorbed by the political revolution which is transpiring in this country, that we are less likely to notice the signs that announce changes equally wonderful in another department of society. Let us emphasize the fact, then, that we are also in the midst of an *ecclesiastical revolution.* Silently this goes forward—without any clamorous mustering of battalions, or issue of governmental edicts, or garments rolled in blood. It is the advance of the kingdom of heaven; which no flaunting banners announce—which no busy journalist records. The lightning is borrowed from heaven to publish the movements of modern armies; but the Holy Spirit registers its progress in the tide-marks of inspiration rising in prophetic souls.

The spirit, the *essence* of religion is eternally the same—like the radiance that gushes from the sun, like the fragrant breath of the summer. But the stereotyped *forms* in which people have been accustomed to *look* for religion, are breaking up and being cast away. The old theological cisterns are giving out; the turbid water of antiquity is flowing to waste. Those who cannot climb to the rock, and drink from the eternal fountain, will suffer grievous thirst before new "tanks" can be provided. There is almost a universal collapse of that over-strained credulity which supported the old creeds. Down they come—cob-webbed and weather-stained, a mass of antiquated lumber,—repugnant to living thought, terrible in their associations, rank with the odor of cloister and faggot, yet replete with interest to the philosophic fancy.

Ecclesiastical discipline—once vigorous enough to bring emperors to their knees—has degenerated into a feeble complaint or malicious innuendo. The old mechanism is out of joint. The work of torture is suspended. The old beast of bigotry is getting torpid. Her teeth are drawn, her claws are cut. The old thumb-screws lie about neglected. It were hard to tell in whose service they can be safely used. Orthodoxy has assumed so many "questionable

shapes" that it can hardly be identified, even by its own body guard.

The old criterions are being given up. An avowed belief in what is called "evangelical doctrine" does not, after all, amount to a demonstration of a man's piety, or establish his exclusive title to the Christian name. The framers of the Southern Confederacy—the men who are fighting for the right to steal babies and whip women—generally profess to believe the "evangelical doctrine." Clearly, then, no magical virtue emanates from an acceptance of the old theology. You may say, if you will, that latitudinarian views of religion lead to infidelity; but we might argue, with equal propriety, that orthodoxy leads to kidnapping and high treason. Confining ourselves to the simple practical test which Jesus authorized—"By their *fruits* ye shall know them"—let us ask, which class of Christians stands fairest in America,—those who have vaulted *over* the palings of the Church at the righteous instigations of philanthropy, or those who *pervert* the sacred enclosure into a *fortress* for the last shelter and defence of human slavery?

Just two years ago, we alluded in this *Review*[1] to some remarkable developments of heterodoxy, which had then recently appeared in the Church of England. The writings[2] through which those developments were made contained sentiments more radical than any which the most "liberal" sect has yet sanctioned; and, emanating as they did from seven distinguished scholars of the English Church—five of whom were clergymen—conveyed an amazing revelation of the progress of heresy in that establishment. Within the two years, those Oxford Essays have been widely circulated, and zealously discussed, not to say angrily denounced, both in England and America. They have called forth quite a catalogue of publications—some in their defence, others in opposition, and a few in the spirit of compromise, with an amiable view of mediating between the radical and conservative wings of the Church. The progress of the agitation has rather confirmed the assertion of the *Westminister Review*—made about the time the Essays were published—that the Church of England is "honeycombed" with

[1] *Universalist Quarterly* for April, 1861, Art. X. [2] Essays and Reviews.

unbelief. It especially confirms the remark of James Martineau—expressed some dozen years since—that the suspicion had become quite general in England, that only here and there "a dull curate, or a pugnacious bishop," continued to believe the dogma of endless damnation.

The volume of "Tracts for Priests and People" shows us what emotions have been excited among the most temperate of English churchmen by the Oxford palinody.

Mr. Thomas Hughes, the genial writer of more than one pleasant book, declares, in his initial Tract, that "It is time for every man who has a faith, and can get a hearing, to speak out. For the debate has come down to the everyday working world. Men and women occupied with the common work of life—who are earning their bread in the sweat of their brows, and marrying, and bringing up children, and struggling, and sinning, and repenting—feel that the questions which schoolmen are discussing are somehow *their* questions." Not that the common people care about "the forms and modes of the particular controversies which are raging;" but they feel that there is "a deeper strife" relating to "the very foundations of faith and human life." "We want to know from you learned persons," writes Mr. Hughes, in the name of the people, "whether (as we have been told from our infancy) there is a faith for mankind, for us as well as for you, for the millions of our own countrymen, and in all Christian and heathen lands, who find living their lives a sore business, and have need of all the light they can get to help them."

This is the solemn question which the men and women of England require their teachers to answer. To prepare the way for an answer, was the aim of the Essayists, whose motives Mr. Hughes defends, but whose success he more than questions. "I must say that the aim of that book is, not to set up any deistic or pantheistic philosophy in the place of Christianity, but to claim for English churchmen the right of honest and free inquiry in the realm of nature and the history of man as a necessary step to the spread of a spiritual Christianity. I do not think they have taken the right method of confirming our English faith, or that this book of theirs will confirm it; but I fear nothing from such inquiries. What I do fear, is the dishonesty of the attempts which have been made to put them down, and

to stifle free inquiry. It is sad to see all our English Bishops, and eight thousand clergymen, trying to make scape-goats of these men, as if they too were not on their trial before God and their country. Let them stand forward and say what they believe, that we may know. The doubts which have now to be met have, as was seen to be the case, taken more hold on our young men than on any others amongst us. For many years I have been thrown very much into the society of young men of all ranks. I spend a great part of my time with them. . . . I know well, therefore, how rare anything like a living faith—a faith in and by which you can live, and for which you would die—is amongst them. I know that it is becoming rarer every day. I find it every day more difficult to get them to speak on the subject; they will not do so unless you drive them to it. I feel deeply that for the sake of England they must be driven to it, and therefore that it is the bounden duty of every man who has any faith himself, and who has a chance of being listened to by them, to speak out manfully what he has to say, concealing nothing, disguising nothing, and leaving the issue to God." [3]

The Rev. Mr. Maurice makes an impressive statement of the "panic" into which the clergy have been thrown by the Oxford critics: "They seem to tell us that all which we learnt in our colleges about the pillars of our faith is unstable. We were instructed that the evidences for it from prophecy, from miracle, from the authenticity of the Scripture books, were good against all objectors. Now, we hear that all these are feeble; that the objectors, old or new, may be right. We do not know where we are standing. And it is not only we who hear these tidings. The members of our congregations hear them. Men say to us, women say to us, that the things we have been taking for granted are disputed by persons of ten times our learning, persons of our own cloth and profession. What are we to do? Surely such writers ought to be silenced, if they can be silenced. If they cannot be silenced, surely we ought to declare that we utterly repudiate them. If that is not enough, we should try to confute them by arguments. If we have a creed and a Bible, let us show that we have them, and will not part with them." [4]

[3] Tracts for Priests and People, pp. 13–16. [4] *Ibid*, p. 66.

Mr. Maurice is not always a pleasant writer to read, or a profitable writer to quote, for his pen often seems to want precision, if his mind does not want clearness. We make room for the following passages, however, in which he appears to state correctly the *rationale* of the conflict in the English mind—while he shows the *need* of deeper faith much more plainly than he indicates the *means* whereby it may be secured.

"Theology and science present themselves in Oxford as two antagonistic principles or powers, which some ingenious person may possibly be able to reconcile. At present the scheme of reconciliation is either to give up certain opinions about theology which are incompatible with science, or certain opinions about science which are incompatible with theology. But, in fact, it is the worship of opinions which is enslaving both theology and science, and nowhere enslaving them more than at the university. Can we affirm that anything is? If not, what becomes of science? Can we say that God is? If not, what is theology? The new physical science at Oxford will become merely a metaphysical talk about physics,—the orthodoxy and heterodoxy of Oxford will become merely a metaphysical talk about God. We shrink from this question. All studies will suffer the same fate. The study of history will be a talk about progressive or conservative notions. The study of language will be a talk about races. The Professors at Oxford, I am sure, dread this calamity; with the indifference to real study, the tendency to endless criticism, debating, scorn, which must be the result of it, now I am satisfied are laboring more truly in their own spheres to counteract it, than the most eminent of the Essayists. But they are not quite sure whether the counteraction is to come from more liberal notions, or from a deeper and more earnest faith. They vibrate between the two conclusions; when they see how afraid those who profess orthodoxy are of investigation, they incline to the former. Oh let them be sure that that terror is itself the consequence of faithlessness; that it is faith we need, one and all. The Orthodox need it, and show that they need it by the shrieks with which they fill the air when any doubt is stirred. The liberal need it, and show that they need it, by their incapacity to encounter any of the real problems of the world except by vague generalities. The old need it, that all the

traditions and services which they have loved may not become mere empty idols.. The young need it, that all the subjects which they discuss may not become mere shadows to them. Be sure our young men cannot dwell any longer in a twilight of opinion, they cannot be content with notions, liberal or illiberal. In the deepest doubts of the nineteenth century, as of the sixteenth, there is a demand for a faith deeper than that of the monarchs and priests who are most anxious to crush the expressions of unbelief. Now, as then, there is a cry for a God in whom peasants as well as scholars may trust, who cares to deliver both from the yoke of visible tyrants and of their own fancies and vanities. Let only a few men at Oxford declare that they believe in such a God, that they are sure His kingdom is indeed established and will have no end; the voice, like that of the monk in a much smaller, younger university of Germany, will reach thousands of hearts. It will do what no Erasmus has been able to do for the promotion of letters and the exposure of corruptions. It will do what no Renchlin has been able to do for the vindication of philology against obscurantists. It will do what no Leo has been able to do for art, because it will tell the Leos of the earth, that art does not stand on their patronage, but on the truth of God. It will do what no mere debates about science have been able to do for the quickening of all real scientific investigation, because it will show that there is an end which may reward those investigations, that there is a Living Teacher who quickens them and watches over them."[5]

Perhaps it will. No doubt it were wiser to preach the gospel, plainly and directly—assuming its truth and authority—than to turn aside for the purpose of answering cavillers, or hunting down infidels, and so wasting in the defence of dogmas the power that might have quickened souls. The word of God requires no defence, no apology from us; we need but to give it utterance; we can afford to trust the event. But it is quite possible that the creed of the English Church might suffer from such a method. It is quite conceivable that it contains dogmas whose truth it would not be prudent to assume—whose intrinsic difficulties it would not be safe to ignore—dogmas that are so antagonis-

[5] Tracts, pp. 63–65.

tic to the nature of things that their professors feel, continually, that they must be explained, defended, apologized for, lest they fall out of human belief. Are not the clergy of England warned, by a sort of ecclesiastical instinct, that they must never trust their brittle edifice of doctrine to the criticism of science, or the abrasion of social progress, while they are absorbed by the requirements of spiritual Christianity? In vain are they assured that Christianity is in no danger—that the everlasting parade of "evidences" is altogether superfluous,—in vain are they admonished that it is their duty to use Christianity more and eulogize it less,—they have an irritating suspicion, all the while, that what they call Christianity is in danger—that its preservation demands their utmost vigilance, and leaves them but little time for more practical functions.

If we understand Mr. Maurice and his fellow pacificators, the grand recipe they offer for a revival of faith, runs somewhat in these terms: First, find a few clergymen who are lucky enough to believe the creed, (if you can,) then let such preach the creed with all due unction,—not turning aside to answer objections—disdaining to reconcile contradictions—stolidly ignoring the conflict which science has developed between the old theology and the laws of nature. Result promised: the palingenesia for which England, and Christendom generally, languish!

If the clergy would keep their creed, they must—in Mr. Maurice's judgment—confine themselves to preaching it, and not undertake to defend it. By assuming its truth, and vitalizing it with all possible spiritual energy, they may make it serve them for a season; whereas, if they attempt to argue its truth, they may expect to be refuted! The dogma of the trinity, of the miraculous conception, of the resurrection of the body, may be reckoned among the salutary "means of grace," which experience admonishes us to cherish; but they are not among the dogmas which it is convenient to defend against the doubts of a scientific mind. "*If these words* [of the creed] *are true*," argues Mr. Maurice, "surely they are the most wonderful truths that we are able to utter. Surely they contain the grandest revelation of God, the most wonderful message of deliverance to all men. Would it not be better then to *preach* these, than to bring forward subtle arguments to show *why* we have a

right to preach them, upon what authority we hold them, why they are not to be disturbed? *If they are true*, may we not present them boldly to those for whom they are meant? *If they are true*, is not God true, is not He living; and will they not go forth with the demonstration of His Spirit and power? We are in the midst of work, you say; we have not time to speculate. Just so. Then why waste the short time in which you are able to work in speculation? Why argue and debate, when you might proclaim good news to your fellow-creatures? You talk of the value of testimony and antiquity in establishing certain propositions. Cannot you trust God to testify of them as He did of old? You say the evidence of miracle and prophecy is conclusive. Let it be conclusive. Then speak out the conclusion. Set forth the miracles as they are set forth in the Gospel, as witnesses of Christ's kingdom over men. Study the prophets, and learn what words they spoke to the people in their day respecting the living God and his Government over men. See whether their words are not mightier than all the evidences that have been deduced from them. For you say you are determined to show you have a Bible. In God's name, do it, then! You are not showing that when you are disputing about it; trying to prove its statements by your feeble reasonings; trying to silence and confound all who raise objections to it. You are showing that you have it if you really recognize in it treasures new and old; if you are sure that these treasures are committed to you that you may dispense them to your people; if you are sure that a living Spirit can alone make them intelligible and mighty to you as to them. Is it not a melancholy and a miserable thing to hear men, in the face of all that we see or know to exist in London, prelecting about the *evidences* of Christianity, as if *they* ever helped to lift a soul out of perdition,—as if Christ himself were not higher and more effectual than all evidences about him?"[6]

We are persuaded that the remedy contended for in these extracts, would prove about as efficacious as some of our political compromises, with whose history we are quite too familiar. The English clergy will hardly get rid of the friction in their theology by stopping their ears. If scep-

[6] Tracts, pp. 68, 69. The *italics* are ours.

ticism could be annihilated by merely turning aside the head, the ecclesiastical police would have been exempt from much laborious service. The doubt that infects the religious life of England comes from a profound abyss of error, which must be honestly and faithfully *probed*, in the interests of godliness as well as of truth. The antagonism between the creed of the Church and the thought of society will have to be recognized, conferred, discussed, and *removed*, before men of the world, and especially men educated in the most advanced secular science, can be made to feel a due respect for religion, and induced to repose an adequate faith in its authority.

While the debate growing out of the publication of the "Essays and Reviews" is still going on—while the writers are waiting the decisions pending in the ecclesiastical courts—the world is yet more astonished by seeing a prelate of the English Church deliberately step into the arena, and draw the sword of criticism in the interest of the extremest radicalism. Bishop Colenso's essay on the Pentateuch and Book of Joshua transports him into the company, and consigns him to the odium of the rationalists. Many a rash head has been broken, many a forfeited reputation has been sacrified, within the past quarter of a century, even in the "liberal" churches, as the penalty of less vigorous criticism.

The subject matter of the Bishop's book contains nothing new to those who have traversed the field in company with De Wette and kindred iconoclasts; it is chiefly remarkable on account of the position of the man who has dared to print it. He does indeed deliberately argue, if he does not demonstrate, that the Pentateuch, considered as history, is preposterous and incredible; and he cites examples of inconsistences and contradictions in the record, in a spirit betraying neither hesitancy nor arrogance, in a temper as remote from egotism as from timidity, and with no apparent solicitude but for the elucidation of the truth. It gives a Universalist a queer feeling to take up a book from an English prelate, and find that—while he has gone a league or so beyond the standard of orthodoxy—the audacious Bishop has gone ten! Here we are under the ban of the Orthodox churches for having rejected certain articles of the

creed; but there is a churchman, invested with the robes of the most venerable of the evangelical sects, who virtually rejects *all* of them—who rejects the corner-stone on which they rest,—and who still continues in his office, still enjoys its emoluments, and does not even apologize for his heresy!

Dr. Mahan's "Answer to Bishop Colenso" is, in some respects, as remarkable a production as that which it attempts to refute. As a debater, this writer is sufficiently alive to the demerits of his adversary, whom he stigmatizes as characterized by an intensity "infidel and materialistic spirit." But as a champion of the old view of Scripture inspiration and authority, he shows no pre-eminent ability. Indeed the *concessions* which he is incidentally constrained to make, in the progress of his labor, are so wide in their scope, and so momentous in their bearings upon the questions at issue, that they appear to lend no slight confirmation to the very heresy that is being assailed.

For example, Dr. Mahan tells his readers that the Scriptures lay no claim to an inspiration which can be regarded as a guarantee of truth in "all points of view;" that inspiration is consistent with the "utterance of half-truths, or truths imperfectly expressed;" that "riddles," "seeming contradictions," "opaque spots" and "paradoxes" cannot fairly be supposed to disparage the Divine Word. He concedes that such a vast and diversified literature as the Bible comprises, must present "peculiar and almost insuperable difficulties," particularly in relation to "questions of literary or scientific curiosity, which may be decided this way or that, without in the least affecting the main object for which the Scriptures were written." He admits that the Bible contains "corruptions and interpolations," and that some of its narratives are "so couched in idiomatic or symbolic phrases" as to embarrass, if not baffle, the discovery of the literal sense of the text; but he denies that these facts militate at all against its "truth or divine inspiration." Many readers will inquire whether such admissions have any solid ground for the hypothesis of biblical infallibility,—whether they may not cast more or less uncertainity over the entire letter of Scripture; and whether they may not compel their authors to retire, eventually, to that ultimate basis of faith, which is found in the "spirit" of Scripture and in the intui-

tions of man,—a basis, be it said, which many of the best minds of our time appear to find sufficient.

Mr. L. A. Sawyer, in his "Reconstruction of Biblical Theories," anticipated by a few months the book of Bishop Colenso. It is paying the American scholar moderate praise to say that the argument of his work is more satisfactory than its title. The key of Mr. Sawyer's exposition is the allegorical. He willingly yields up the historical accuracy of the sacred narratives, and puts forth their moral significance as constituting their real and abiding merit. He argues with an earnestness that does not preclude candor; with a certain subdued intensity of conviction, that inspires respect and secures attention; with a boldness that will shock prejudice, and with an ingenuity that may win admiration. Whatever estimates may be formed of his argument, none but a bigot can fail to honor his motives and his spirit, his research and his ability. He writes like one thoroughly awake to the momentous importance of his theme; he magnifies his thought by the ardent faith with which he contemplates it; he loves the ideas that have risen upon him in his solitary pilgrimage towards the temple of truth, but would not suffer them to prejudice any future evidence that might be shown him; he speaks out of a well-spring of irrepressible conviction, less apparently because he would than because he *must*, being "a severe adorer of the truth," and finding in himself no license to dissemble. We gladly accord this praise to Mr. Sawyer's earnestness, honesty, and courage—qualities that are laudable as they are rare in a theologian,—without regard to the soundness of his theory, or the tendency of his book, which are quite distinct considerations—deserving of patient and elaborate examination in the light of learning not inferior to his.

A complete catalogue of recent heretical writings would include a notice of Dr. Davidson's work, which has produced a violent agitation among the English Independents. Our knowledge of this work, however, is derived wholly from report, and we can only allude to it in passing.

Constituted as human nature is—with a tendency towards prejudice disproportioned to its power of discrimination; with a proneness to confound *religion* with its temporary

institutions, or *media;* associating the eternal *spirit* of religion with its transient *incarnations*, and seeing in the *mutatis mutandis* of the latter the prospective subversion of the former,—it is not to be supposed that the mass of men will regard, with composure, the ecclesiastical revolution now transpiring before us. The mass of men never have regarded, with complacency, the removal of the ancient landmarks—the reversal of time-honored decisions—the refutations of familiar beliefs, and the rise and ascendency of a new order of ideas. They fancy that they see, in this revolutionary thought, something sinister, treacherous, and anarchical. They have tested the old views; and, even if they have not proved them wholly satisfactory, they at least know the worst of their defects. But the new opinions, being untried, are felt to be therefore unsafe. Nobody can tell what corollaries they may involve, or foresee to what conclusions they may lead. They may carry the unwary disciple into deep water. Having dissipated the salutary illusions that buoyed him up, as he hung over the gulf of infinite mystery, they may permit him to sink into the *inane* —a mote of speculation lost in a nebulous uncertainty. It may be wiser to bear the definite ills of an old creed, than risk the possible calamities associated with a new one. These feelings render men unfriendly to any proposed change in theology. They dislike the restless minds that persist in disturbing ancient convictions. Certain subjects may be erroneously viewed, but they rather tolerate the mistake than re-open the question. They feel that already the *corrigenda* embrace quite enough for the judicial reason to correct, and they cannot readily pardon the radical officiousness that would tackle new cases to the docket. No owl thanks you for bringing him a candle; and neither does one man in a hundred thank you for offering to set him right on a point of doctrine.

Even in the most liberal sect, the radical tendency is rebuked and resisted. The Protestant, having secured recognition, becomes as intolerant as the Romanist. The English Independent, having fought his way to freedom, proclaims a theological finality as promptly as a churchman. The Methodist is no sooner safe within the evangelical fold, than he puts up the bars against Universalist and Unitarian. These latter hardly gain a footing in the family of sects,

before they excommunicate the Rationalists. In this way, theological progress is persistently opposed, and makes head only against "a sea of trouble."

This is perhaps well. Old forms should not be abandoned precipitately, nor until all their uses have become exhausted. New opinions should not be embraced rashly, nor until they have made good their claims. Society must advance slowly, out of regard to her multifarious interests, and in order to preserve her harmony, her proportions, and her stability. Nay, if social progress is achieved by a process of *growth*, as we assume, and not by a series of catastrophes, theological improvement must obey, for the most part, the law of those imperceptible *transitions* which we see, in animal and in vegetable structures, evolving the most important results. As in organic and vegetable life, so in spiritual philosophy, a slow growth is essential to a firm fibre.

It will be seen, then, that we do not condemn the conservative tendency. The snake knows when it may judiciously cast its skin; and so the instinct of society tells it when it may safely part with its old ecclesiastical vesture. Although religious conservatism presses harshly, rigorously, tyranically, upon the foremost thinkers, it secures society against too violent transitions. This conservatism, as we have already intimated, will render the mass of men unfriendly to the proposed revision of Christian theology. Some will feel only contempt for the new suggestions. Others will look with horror upon opinions so radical and "destructive." A great majority of the religious public will regard, with a hostility more or less intense, all such thinkers as the Essayists, Bishop Colenso, Dr. Davidson, and Mr. Sawyer. Let us bring to mind a few considerations that ought to mitigate such hostility.

In the first place, let it be noted that these radical writers are no voluntary, or conscious enemies of religion. They are professed friends of religion. They yield to none in their devotion to it. They are men whose lives are pure, whose temper is devout, and whose experience of spiritual realities we have no right to question. They count it their highest joy to labor for God's glory and man's improvement. They have spent their days in the study and ministry of the gospel. Some are ornaments of the most illustrious Eng-

lish university. Bishop Colenso is a missionary. They profess not less faith in religion, nor less interest in its diffusion. Esteeming of less value than others the letter of Scripture, they reverence its spirit, perhaps, still more. If they deny to a particular class of men an infallible inspiration, it is that they may recognize in all men a relative inspiration. If they confide less in ecclesiastical tradition, they confide more in the resources of Providence and in the tendencies of humanity. Taking these facts into consideration, it should seem that these heretics are not deserving of unmitigated reprobation.

Another point to be noted is, that these new biblical conclusions are the result—to a considerable extent—of more thorough investigation, and more accurate knowledge, than the founders of the old opinions had prosecuted and possessed. Many facts have been added to our treasures of knowledge, since those opinions were formed and propagated. These facts show, in the judgment of these writers, that the accepted biblical theories are untenable. The facts have attained such notoriety, and have become so generally received, that it is believed to be futile, and even pernicious, to hold any longer a theory of scriptural interpretation which they refute. The old scripturalism was supposed to accord with facts, so far as they had become evolved at the time of its adoption. That scripturalism has been held, all along, under the implied conviction that it was consistent with the facts. But, since later investigation has brought to view a new series of facts, which cannot be harmonized with the existing theory, it follows that the old doctrine must be given up, and a new one accepted that shall be consistent with our riper knowledge. As multiplying discoveries inevitably correct the errors found in science and philosophy, they must also correct those that may be found in theology. The latter, like the former, must subject its dogmas to the *ultima ratio* of criticism. Such is the position of our radical thinkers; and they calmly submit the statement to the intelligence and candor of Christendom.

We advance to another consideration: If large portions of the Bible shall be shown to have been cast in the form —not of history, but of allegory—will their value thereby become diminished? We think not, but rather augmented.

Consider that a literal history can teach only one thing—perhaps a fact in no respect significant or fruitful; whereas an allegorical story is inexhaustable in its suggestions, and holds a special lesson for each individual who ponders it. Are *histories* our most cherished books? Look through the houses of the people and see. It is books moulded in the *imaginative form* that chiefly interest and influence mankind. Take a single example: Not all the literal histories that dignify our libraries, from Tacitus to Prescott, have impressed the hearts of Christians like that immortal fiction of Bunyan, "The Pilgrim's Progress." In tens of thousands of humble houses, which the glory of letters has never adorned, and where the splendid rhetoric of Gibbon and Macaulay was never known, the graphic tale of the vagabond tinker and soldier has held the rapt attention of childhood, and brightened the pensive meditations of old age.

Those parts of the Bible that have ever been richest in elements of instruction—most fruitful in thought for the preacher, and most affluent in comfort for the private Christian—have not been the parts reputed to be literal, but those acknowledged to be imaginative. The most significant passages of the Old Testament are those that most interpreters have allegorized, in our time—such, for example, as those relating to the Creation and the Garden of Eden; and, among the most edifying portions of the New Testament, the Parables would be placed by common consent. It is not necessarily derogatory to a class of Scripture writings, to group them among the products of the imagination,—it is rather complimentary to them,—since works of the imagination take the highest rank in the literature of every nation. "The language of the imagination," observes a writer of some celebrity, "is the native language of man. It is the language of his excited intellect—of his aroused passions—of his devotion,—of all the higher moods of his mind. It was meet, therefore, that it should be the language of his revelation from God."

But what if the infallible inspiration of Scripture be given up? Would not *that* surrender leave us afloat—to use a popular common-place—"without chart or compass?" Let us briefly consider the question: As regards the infallible inspiration of the *principles* of the Bible—its moral and spiritual elements—its *ethics* and its *piety*—this is in no

danger of being denied, far less surrendered. To the reality of this inspiration, the nature of man bears witness, through successive generations. So far as this goes, we are in no danger of being left without "an authoritative revelation of moral and spiritual truth." What *is* being denied, in our day, is the infallible inspiration of the *text* of Scripture. Whether Christendom will consent to yield this claim on behalf of the Bible, is a point for time to determine. Whether the results will be calamitous, in case it *does*, can only, at present, be a matter of opinion. We venture to submit one more remark in relation to the question.

The infallible inspiration of the text of Scripture is defended on the ground that it furnishes a *guarantee* against error,—an *oracle* for bewildered reason,—an *authority* competent to settle controverted questions. If this were really true, an infallible inspiration would be of the greatest utility. In that case, as often as a heretic might appear, the Church could demolish him with a convenient text, and preserve the unity of the faith unbroken. In that case, to quote Scripture to an opponent would be equivalent to opening a battery of fifty guns upon a defenceless brigade. It would settle the controversy in short metre. But how does this remedy work, in reality? If I find a man holding a hostile doctrine, and attempt to refute him by Scripture, what is the result? Why, the man seizes all my texts, fixes upon them his own *interpretation*, and turns them against me! Here is the difficulty. Unless I can have an infallible *interpretation*, how am I to profit by an infallible inspiration of the letter of Scripture, affords a guarantee against error. How then do you account for all the *sects*—appealing, by common consent, to the Scriptures, as their rule of faith, yet holding the most various and hostile dogmas? You say that the common view of the Bible makes it "an authoritative revelation." How *authoritative*, since it allows you to be a Presbyterian, and me to be a Universalist, and our servants to be Catholics? Say what we will, can we honestly claim that the Bible has been an oracle to the Protestant sects? With license to use a fallible interpretation, can there be such a thing, *practically*, as an infallible Scripture? And if the churches were to admit that the text of the Bible is not infallibly inspired, would they thereby authorize greater freedom of speculation than

the spirit of Protestantism has instinctively asserted, from the beginning?

With one more consideration we close. Let us remember that the dissolution of theology is not the ruin of religion,—that the refutation of a Scripture hypothesis is not an attack upon Christianity,—and that the agitation of ecclesiastical problems to which our minds have been directed, is being prosecuted in the interests of true faith and piety—not with any purpose to subvert them. Religion rests on the permanent attributes of Almighty God, and on the imperishable instincts of the human soul. The descent of the infinite spirit upon man, the ascent of the finite spirit towards God,—the interchange and communion of the divine and the human,—constitute the undying life of religion. Our manifold experience feeds the hidden fire. The mystery of existence, the sorrows of affection, the horror of death, the foregleams of faith, strengthen the spiritual bond, refine our gross apprehension, and bear us within the sphere of celestial attractions. The life of religion is augmented by every spiritual man who brings a new element of the divine nature to delight and inspire humanity. How this sentiment has been quickened and purified, as well as augmented, by Jesus Christ, we see by comparing Christian with heathen society. How permanent his dominion over the hearts of men is likely to be, we may estimate by the single fact, that in him we have the divinest incarnation of that spiritual element which is the most enduring quality of mankind.

Let our old theology pass away, then, if it must,—let such a view of the Scriptures obtain as shall seem to be consonant with right reason and advanced science,—let the temple of faith be adorned with more comely ecclesiastical furniture,—while Religion abides from everlasting to everlasting—the sum of her years not to be computed; her empire unquestioned, her purpose unrepealed, and her energies unspent.

E. W. R.

Art. XIV.

Details and Principles.

"It is a curious fact in the history of progress," says a recent writer,[1] "that, by a kind of intuitive insight, the earlier observers seem to have had a wider, more comprehensive recognition of natural phenomena as a whole than their successors, who far excel them in their knowledge of special points, but often lose their grasp of broader relations in the minute investigation of details." The remark has arrested our attention as very suggestive. We confess the lack of the familiarity with the history of scientific investigations needful for its completest verification; but we suppose it to be true. And being true, it furnishes two important lessons:—first, that the tendency of "the minute investigation of details," in any study, is, necessarily, to withdraw attention from its "broader relations," and so far to incapacitate one for "the wider and more comprehensive recognition" of its general facts or principles "as a whole;"—and, second, that, however diligently one may give himself to the investigation of details, and insist on gratifying his curiosity in his "knowledge of special points," there are limits beyond which no answer to his inquiries is possible, and that it is, therefore, with generalizations that he has to be satisfied, after all.

Both these lessons are important.

I. The first is one that no person can afford to forget, who desires to attain large views of anything. Details, indeed, are matters of no small consequence in their place, and, to a certain extent, their investigation is indispensable. But parts have importance only as helping to make up the whole. It is a question of the sheerest indifference how many rounds there may be in a ladder, except that we may thus know how far it will enable us to climb. Cuvier's bits of bones were priceless because they enabled him to carry the hugest animals in his pocket; and the specimens of the geologist are valuable because they, so far, put the continent or the globe into his cabinet:—in themselves, bits of

[1] *Atlantic Monthly* for March, Art. "America the Old World," p. 376.

bone and pieces of rock are worthless. So any details are of use only as giving the clue to principles, or as helping us to climb to the height of some great argument. One could not easily construct a general science without some acquaintance with particular facts. Therefore, particular facts are to be studied; but only for this reason, and because the larger the number of such facts and the better they are understood, the more numerous are the elements, or the broader is the basis, for general conclusions. To isolate such facts, and devote one's self, with minute inquisitiveness, exclusively to their study, as if they were of any importance in themselves, or out of their relations, is, inevitably, to narrow and belittle the scope of one's thought, and, in the same ratio, to become disinclined—often, to become absolutely disqualified for the broad generalizations in which these facts are found to result.

Analysis is well, and serves essential uses; but a mind purely analytical in its tastes and methods is not likely to be also synthetic and comprehensive. If the woman in Willis' fine poem,

> "With lips of love and eyes of flame,
> And tone and looks, most sweetly blent,
> To make her presence eloquent,"

as she stood before that exquisite picture of the Crucifixion, looked only at the robes, or other details of the painting, it is no wonder that she failed to catch its meaning as a whole, and

> ——— "coldly curled her lip,
> And praised the high-priest's garment."

Her method of approaching the picture rendered her incompetent for any broad perception of its purpose. In like manner, one who should visit St. Peter's, at Rome, curious only to know the number of stones in its foundation, or to count the nails or the pieces of timber used in its construction, or to reckon the strokes of the chisel in the carvings of its capitals, or the figures in its cornices, would hardly be selected as the man to be most impressed by the grandeur of its proportions, or to carry away the best idea of its merits in its unity and completeness. For the same reason, one busying himself with the pebbles or boulders at their base, or with the cracks in their sides, would never take in

the full glory of the Alps, and one employing his telescope only to resolve and count the nebulæ of the Milky Way, would not soon prepare himself to grasp and expound the wonders of astronomy in the vastness of its conclusions.

How the later observers of natural phenomena have exemplified this, and as they have lost "their grasp of broader relations in the minute investigation of details," the statement quoted in opening—assuming it to be true—has already significantly told. Is not the same thing also practically illustrated in the class of philosophers who have devoted themselves to microscopic studies, counting the lenses in a spider's eye, and the feathers on a butterfly's wing, or devoting themselves with tireless enthusiasm to some similar investigations? A vast amount of industry, and perseverance has been thus expended, and no one will deny that it is well that there are those whose tastes incline them in this direction. But have they, usually, been minds distinguished for their breadth, or accustomed to take the largest and most comprehensive views of the universe?

The moral of all this is plain; and it is a moral that those addicted to curious and hair-splitting questions in reference to the minute details of moral and religious doctrines, to the neglect of great general principles, would do well to heed. Only those who concern themselves with *principles* rather than with *details*, and who allow themselves to be occupied with details only so far as they are essential to the elucidation or harmony of principles, ever have had, or ever can have the largest and most comprehensive views of Christian truth; and if one has any wish to rise into the broadest outlooks of faith, or to walk in the highest realms of spiritual knowledge and experience, here is the path through which they are to be reached. The bird that is constantly pecking and twittering in its search among the underbrush of the forest, is not the bird that soars highest, or sees farthest, or sings sweetest.

II. But our present purpose is, mainly, with the second lesson suggested by our opening extract. Push our inquiries as far as we may, it is in generalization that we are forced to rest, after all. The range of our knowledge is limited, because the range of our powers is limited. We are finite amidst the infinite; bubbles swimming in mid-ocean; insects flitting beneath the arches and among the pillars and

through bits of the vast architectural spaces of this great temple that God has builded. At the most, therefore, we can get but hints or glimpses of the facts and truths amidst which our being is thus cast. Our philosophy must be fractional—seeing, comparatively, just a little way on either side of us, while, above us, stretch heights into which we cannot soar, and below us, sink depths into which we cannot descend. Grasp as we may, here and there, what answers for an explanation of some of the phenomena which surround us, how partial, after all, the explanation is! how few the things that we can thus even partially explain! and how much there still is, in presence of which we have to confess ourselves but pigmies, trying to clasp a mountain, or like one gazing into utter darkness, in the vain attempt to see!

We once visited a carpet factory. It was an immense establishment; and as we walked among the clattering looms, and saw here a wheel and there a pulley, here one kind of motion and there another, while all around and above there were belts and frames, connections and innumerable curious combinations, we were confounded. The place was, literally, a labyrinth to us. We knew nothing, with the time and means of information at our command, we *could* know nothing of the relations and adjustments of the several parts, or of the details of the processes that were in progress. But we *did* know that here were the threads of various colors and texture,—there, the machinery into whose cunning hands they passed,—and yonder, the woven carpet, the complex figures all harmonious, and the web complete. We have never forgotten that visit, nor the impression thus made upon us. That factory, so full of what was inexplicable to us, has stood ever since in our memory as a faint but fitting symbol of the universe in its relations to the knowledge of man. Precisely as one, in presence of some such combination of mechanism, while perceiving the result and some of the more obvious principles and adjustments, is yet totally inadequate to explain the various details of the operations he is witnessing, so, at the best, it is with us in respect to the manifold wonders of this great workshop of the Almighty.

There is something, indeed, almost awful in the thought of this infinite realm of the Unknown, amidst which we

can only marvel and feel our littleness, and of these immeasurable fields of mystery, stretching above, beneath and all around us, which feet of mortal man can never tread. But, to say nothing of this now, and not to speak of those things which we are accustomed to say we understand, but concerning which we can ask so many questions that no human wisdom can ever answer, take all that is called our *knowledge*, and sifting it down to what we actually *do* know, how little of it is a knowledge of things in their essence, or their details, and how much a simple knowledge of so much of general principles, or universal law as is within our comprehension! You look on a blade of grass, a flower, a tree, and something of the general science of its life and growth you can expound; but how many inquiries at once suggest themselves concerning it, of which you cannot even guess the solution! And so in every department of what we call science. After all their explanations, experiments and discoveries, what are the Humboldts and the Sillimans and the Agassizes of the world,—the chemists who have most completely put nature into their retorts and crucibles, extorting from her the largest measure of her secrets and pushing their analysis into the extremest investigations,—the geologists who have penetrated deepest into the primitive recesses of the globe, and most skilfully interpreted the hieroglyphics of successive epochs graven on the rocks and sands,—the astronomers who have swept the vastest spaces of the heavens, and become most familiar with the harmonies of the spheres and the arcana of the skies—what are they all but the merest sciolists in presence of the final questions of nature, and as everything they touch and taste and see tantalizes them with problems which they cannot solve? They perceive here and there a principle, as the old shepherds, studying the heavens, saw here and there a constellation; and here and there, they untwist some general fact into its particulars, only to find each of these particulars a summary of still other facts, puzzling them with its own special inquiries; that is all.

Nor is it ever deemed an objection against any science, or the sufficiency of its general solution of the facts with which it deals, that it must thus, finally, rest in general statements, and that, however minute its investigation of details, there still remain questions to which it gives no reply,—strands in

the thread of its details which it cannot resolve into their elements. We should have been regarded as wildly unreasonable if, in that carpet-factory, we had insisted on seeing *clear through* all the combinations and minutiæ of the machinery, as the condition of believing that there was harmony there, and that carpets were made. And even more unreasonable, if possible, would the geologist, or the chemist, or the student of any department of the physical universe be pronounced, who should proclaim that he would believe nothing unless he could understand everything. It is admitted by every such student that there are points beyond which we cannot go, and that only He who made all things, and who embraces all in the infinite scope of His knowledge, can see the universe transparent, or comprehend all the details of its phenomena in the compass of His philosophy.

Accepting the lesson thus supplied, we wish now especially to give it a religious application. And if, in the study of the material universe,—if, in respect to things visible and palpable, we must be content with general solutions, without expecting to answer all possible questions, or to explain every seeming difficulty—content, mainly, in other words, with *principles*, without a full comprehension of *details*, how much more in the solution of spiritual problems, —in the realm of faith, dealing with the unseen! And yet, as the fact, are not *these*, of all the problems with which they come in contact, the very problems that many persons assume the right to understand *through and through*, in general and in detail, as the condition of assent concerning them? Investigating the physical phenomena of the universe, every sensible person admits that generalizations are all that we can expect to obtain, and that these, legitimately and certainly reached, are the sufficient warrant for positive conclusions. Walking even among some complex mechanism of human contrivance, every sane mind makes the same admission. But no sooner do the class of minds of whom we speak come into contact with the problems of spiritual being, and deal with the great facts and truths of religion, than, lo! forthwith, they assume that there is to be no question that they cannot answer, and no mystery through which they cannot clearly see. Bringing out their little microscopes and sounding-lines and measuring-rods, and

lighting their little tapers, in the impudent assurance of their inquisitiveness, or the conceit of their reason, they expect, some of them, to comprehend God, and measure infinity, and sound the unfathomable abysses, and others go about quibbling often, querying always, expecting to dispose of every imaginable difficulty, and to have everything plumbed by their level and open in its minutest essence to their glasses, before they are willing to believe, or feel authorized to settle into an affirmative opinion.

Solely on account of misapprehension in this respect, not a few persons are all their lives the slaves of doubts and some of unbelief, while another class remain in bondage to outgrown creeds and all their fatal and oppressive difficulties, simply because a better faith includes some details they cannot quite understand: as if, because one cannot explain the spots on the sun, or tell by what forces it is held in its place, or define precisely the nature of its light, or analyze each particular color of its rays, he should question whether there be any sun, or shiver in affright beneath it, declaring it a ball of malignant fire.

For example: Because we can ask, but cannot answer, various puzzling questions about God and the methods and mystery of His underived existence, there are those, who, ignoring the great fundamental facts and ideas on the basis of which all such inquiries are to be disposed of, and counting as nothing all the demonstrations of a divine existence, are ready to say, "there is no God!" Because an inquisitive curiosity can pester itself with some such questions in respect to the soul and its inexplicable connection with the body, there are those who disregard the evident principles in the light of which the subject is to be considered, and doubt or disbelieve that we are souls, and suspect or affirm that we are only intelligent bodies, or a higher sort of animals! So, because Christianity admits of some inquiries to which the reply is not apparent, and we can ask for information which is not here possible to us concerning the immortal life and our methods of existence or recognition there, there are those who are sceptical or infidel in respect to Christ and the future, or who are troubled with doubts as to whether they shall know their friends in heaven! And because Universalism includes adjustments which our imperfection cannot comprehend, or admits of questions inside

its grand result which we cannot fully answer, there are not lacking those, who, all unmindful of the principles and evidence clearly demonstrable in the case, and strangely forgetful of the difficulties and even absurdities of their own creeds, are unable to see how Universalism can be true!

In all these cases, and in all that they represent, the difficulty is purely one of a presumptuous curiosity, and not at all of legitimate reasoning. The inevitable limitations of the human understanding forbid that any man or woman should seriously entertain such questions as are thus proposed. That they should suggest themselves to an inquisitive thinker is not strange. No thoughtful person, probably, has ever failed to have them, at some time, thus suggest themselves. But to suffer them to obtain lodgment in the mind as questions that really may and should be answered, is to ignore the fact that there are things, to us, absolutely *unknowable* as well as things *unknown*, and is to act the part of the crying child who insists that it won't be hushed until it can have a piece of a rainbow to hang up in its play-house, or take down a star from the sky to toss in its hands. It is not only needlessly, but wrongfully to perplex one's self, and thus, despite all the demands of reason and all the hungerings of a wanting soul, to defraud one's self of the blessings of faith and of all the possible attainments and satisfactions of Christian discipleship. One would not more sin against all the force of facts than against himself, who, walking through a garden, should say, I doubt, or I don't believe that these flowers are real flowers, growing here, because I can't tell how their leaves are tinted, or by what chemical processes they elaborate their fragrance. Graphically has the author of the "Eclipse of Faith" depicted the result of such a course in the universal scepticism and ultimate weariness and exhaustion of the hero of that book.

There are two facts, among many others, in respect to this subject, that are never to be forgotten. The first is, that, on any hypothesis, there must be, somewhere, such a thing as absolute truth, some portions of which are, of necessity, beyond the reach of our understanding; and the second is, that nothing is gained in the way of avoiding or solving difficulties, or in ability to answer questions, or to attain to the understandable, by denying the affirmations of religion, or rejecting the revelations of Christianity. No man is so be-

set by difficulties, or encompassed by such frightful mysteries as the infidel, in proportion to the extent of his infidelity; and under no circumstances can we find ourselves with a philosophy so broad and satisfactory, or walking in a light that so narrows the domain of the inscrutable, as when we see the doctrine of a Divine fatherhood shining as the central sun in the firmament of truth, and accept the solution of the universe given us in Christ.

These two facts being properly considered, one is prepared to perceive that in religion as in physical science, our inquiries must end, at last, in generalizations, push them as we will, and that we must, therefore, be content with principles and results, incurious concerning minuter details, satisfied that, if *principles* are clear, all *details*, however eluding our grasp, are thus included and disposed of. This lesson learned, there is no longer any obstacle in the way of the firmest and most positive faith. It is seen that there is a broad difference between absurdity and incomprehensibility, "and a difference quite as broad between an unanswerable question and an unanswerable objection." And this being seen, the grounds as well as the wisdom of the advice given by Peter Bayne are at once apparent. In his chapter entitled, "A Few Words on Modern Doubt,"[2] he says, "If we might venture on a suggestion as to a speedy method of reaching a firm and stable position, and putting an end, either in one way or another, to this paralyzing and afflicting doubt, it would be to this effect: that attention should be turned specially in two directions—to determine the great fundamental points of belief, and to distinguish between what are mere difficulties and what are proofs or disproofs." More sensible advice was never given, nor advice that, if heeded, would accomplish more to settle opinions. The first recommendation is important, and striking would be the progress made in the religious thought and life of the time if, instead of quibbling about terms, or resting in mere forms of statement, people would look at the roots or substance of doctrines, as thus counselled. But the second recommendation is that which more particularly concerns the purpose of this discussion. To multitudes of perplexed and unbelieving souls, were it followed, this "suggestion" would

[2] "The Christian Life," p. 296.

prove "the savor of life unto life." If, instead of allowing themselves, as now, to be occupied with questions which they cannot answer, or regarding simple difficulties as proofs, such would but consider these things as satisfactorily resolved, though they cannot tell how, in the scope of the indisputable principles, or generalizations, with which they are furnished, a new world would open before them. Remembering that difficulties are not necessarily arguments, since, as it has been sensibly said,[3] "difficulties that we cannot explain still inhere in things which are invested with the highest certainty," straightway, all their hesitancy and distrust would cease, and, emerging from the bogs and mists of doubt in which they are now involved, they would find themselves, at last, upon the solid ground, able to walk in illumined fields, and beneath a sky, which, if not cloudless, is always serene and bright, with every cloud that specks it glorious in the sunshine of God.

There is a case recorded by John, in the ninth chapter of his gospel, which is full of instruction in this connection. It is the case of the man blind from his birth, to whom our Lord gave sight. Brought before the Sanhedrim after his cure, he avowed the conviction that his benefactor was a prophet from God. He was thereupon subjected to a protracted and annoying cross-examination, in the hope that he might be led into some contradiction, or induced to say something to weaken the force of his testimony. But all to no purpose. He *knew* that his eyes, which had never seen before, had, suddenly and by no human art, been made to see. He *knew*—or assumed that he knew—that this was a work which the power of God, direct or delegated, was alone sufficient to perform. Possessed of these facts, he planted himself upon the general principle that only good men can be directly commissioned and aided by God—a principle which nobody could doubt or dispute—and was thus immovably fixed in the conclusion he had declared. Was not this reasoning sound, and the conclusion the only one fairly possible? No doubt there were *details* in respect to Christ, concerning which his mind was far from clear;—questions,

[3] Prof. E. C. Wines, D.D.,—quoted in *Universalist Quarterly*, vol. xiii. p. 238, *note*,—to which we may be excused for referring for some remarks on this general subject, including an instructive extract from Dr. Wines.

probably, which he did not know how to answer;—nay, difficulties and objections which he could not dispose of. But what of these? Suppose that, on account of these, he had stood there, a healed man through the miraculous agency of Christ, and instead of considering the argument on the broad grounds he did, had ignored the general principle which determined his faith, had forgotten his open eyes, and had higgled and queried, "*can* any good thing come out of Nazareth?"—or, *can* this be the Messiah, coming in this mean way, and so consorting with publicans and sinners?—or *can* he be of God, keeping not the Sabbath day?—and suppose that, on such grounds, he had concluded that he who had given him sight was an impostor, or at least, that his Messiahship was to be doubted:—would this have been just or candid reasoning? On the contrary, would it not have been, not simply unwarrantable, but monstrous?—a violation of every legitimate law of reasoning in the case? And yet, this would have been but the kind of reasoning on which religious doubters and unbelievers commonly hang their conclusions—or lack of conclusions. But this man saw too clearly for this. Whether this man be a sinner or no, I know not, said he: One thing I know—that, whereas I was blind, now I see;—this man has been the instrument of my cure;—and if he were not of God, he could not have wrought such a work, since "God heareth not sinners." This was his summary process. The *general principle* was clear. There could be no denial or invalidation of *that;* and, whatever his questions or difficulties as to details, *that* disposed of the whole subject for him, and established his faith in Christ beyond all the power of Pharisaic casuistry to shake it.

So we should all reason, in the same field. The lesson thus furnished should not be lost on any thoughtful man or woman. There are general principles pertaining to all the great subjects that most deeply concern us, just as clear and indisputable for our guidance as was this principle, which, upon the facts in his possession, conducted this healed blind man so certainly to his conclusion. As in his case, such principles can, in every instance, be expressed in some brief statement, or some question, or series of questions, that will bring the whole matter to a direct issue and make reasonable doubt impossible. As Mr. Bayne has truly said, "there

are not a few such determining questions, whose answer may at the outset confirm religious belief, or summarily dismiss it."

Take the controversy as to the truth of Christianity, in illustration: and leaving details and trivialities, and dealing thus with principles, the whole subject can speedily be put into a nut-shell, and decided as readily and as positively as the man that had been blind reached the assurance of Christ's divine authority. Thus, putting into our own words one of the questions of Mr. Bayne: Are all religions essentially shams, and are all the religious aspirations and experience of our race but a game of make-believe, or do these only point to something true, and proclaim a want for which Christianity is the divine provision? Or, let this be the question: Can the self-sacrifice and endurance of the apostles be accounted for on the supposition that they were cheats? Or, this: Can we reconcile the idea that Christ was an impostor with the morality he taught, or with the entire self-abnegation which he exhibited? Or, this: Looking at the practical results which Christianity has wrought, whether as a private conviction, or as a public force,—as a power to satisfy and sanctify souls, or as an element of civilization, can we believe it a lie? Or, this: Can we consider the circumstances under which Christianity appeared, and all that thus concurred to show it to be the adjustment of a supply to a demand, something prepared for and bestowed just at the moment when everything was ready for it, and still regard it as a mere human invention,—something "got up" and imposed upon the credulity of the world? Such questions might be almost indefinitely multiplied, admitting, each, but one answer from any reasonable and candid mind, and so determining, any one of them, the whole debate. *Determining the whole debate*, we say,—for, if but one answer is thus really possible, what room is left for doubt as to the absolute divinity of Christianity, whatever the quibbles that unbelief may urge, or whatever the minor speculations or queries that may suggest themselves as difficulties in the case?

The same course of illustration might be pursued, to the same effect, in reference to the existence of God,—the reality and distinct personality of the soul,—the certainity of a moral rule,—the authenticity and authority of the Bible,—a future immortal life,—the beneficent issues of the divine

government—or any other fundamental religious truth about which men ever speculate and doubt. We cannot now take the time to dwell on these several points; but as a further example of the treatment that might be given them all, let us look a moment at the Universalist doctrine of ultimate results.

The Bible being true, or there being truth anywhere in respect to God, what are the facts? That God *is;* that He is infinitely good; that He is infinitely wise; and that He is almighty. And these being the facts, what are some of the principles in the light of which they are to be considered? These: that supremacy, such as is affirmed of God, implies absolute sovereignty;—that love works no ill to its object; that goodness cannot be malignant, nor indifferent; that infinite wisdom is the ability to adjust any required means to any required ends; and that infinite power is the ability to do whatever the being possessing it wills. These are principles that nobody disputes. Taking these principles, then, and applying them to the facts furnished us concerning God, what is the conclusion to which they inevitably lead? That this almighty, infinitely wise and infinitely good God will make any portion of his creatures, or suffer them to be made miserable forever? or that he has called any of his moral and intelligent offspring into existence, only that they might dishonor him and that he might then annihilate them? On the contrary, is not the conclusion absolutely unavoidable—regarding the subject in the light of these indisputable principles—that if God loves all, he will forever seek the good of all; that if he is all-wise, he will know how effectually to secure their good; and that if he is almighty, he will certainly accomplish what his love suggests and his wisdom shows him how to do? Can we deny or question this, on any plea, or for any reason, without impeaching either his goodness, his wisdom, or his power, and so far declaring that God is not God? If not, then of what avail are any or all questions, or difficulties, on minor points, to turn us aside from the conclusion towards which we are thus irresistably borne, or to shake our confidence in it?

Suppose one cannot certainly tell why God permits pain and sin here and now; suppose one cannot clearly settle the problem of God's sovereignty and man's present wickedness

under it; suppose even that one were obliged to say—what no thoroughly informed Universalist is obliged to say—that there are passages in the Bible which he cannot exactly harmonize with this conclusion; suppose, indeed, that there are any number of questions as to the details and precise adjustments of things which he cannot satisfactorily answer: what are all these things to move him from the conviction that, God being God, he will do all that infinite love and infinite wisdom and infinite power, working together, can do to consummate his moral supremacy, and that, therefore, no power in heaven, earth or hell, if there be one, can prevent him from securing the ultimate holiness and happiness of every soul he has made? No where else can we turn and find so few questions beyond our answering, or difficulties so small, as in the repose of this assurance; while—what can be said of no other theory of the divine government and its issues—in the effulgence of its light, and in the comprehensive sweep of the principles that compel it, all difficulties are swallowed up; all seeming contradictions are harmonized; all questions are finally answered. Planting ourselves on these principles, difficulties do not become arguments, and we can say with all the positiveness of our faith in God, if there be a God, then, so sure as his throne stands, here is the result which he will reach, and in which he will ultimately "rest in his love."

We will not pursue the subject further. Any qualifications which our treatment of it requires will naturally and easily suggest themselves. It will, of course, be borne in mind, especially, that in the disposition to generalize and to consider principles rather than details, which we have been recommending, no fact is ever to be generalized out of sight, nor is any absurdity or contradiction to be covered up or shielded by the pretence, "O, this is something which it is not for us to understand."

> "Heaven's alphabet
> Hath many a word of mystery,"

it is true; but it has no word that insults our reason, or contradicts itself. When, therefore, our trinitarian friends tell us that their doctrine of the divine existence, affirming that three persons, or conscious agents, are one, and that one is three, is a mystery, involving details which we are in-

competent to grasp, the plea is inadmissable, because the thing asserted is not simply beyond the grasp of reason, but opposed to it—an intrinsic absurdity, a self-evident contradiction, mathematically impossible. Any attempt to conceal this fact, or to shelter such a doctrine behind the allegation that it is not within our ability to understand it, would justify our assent to any absurdity, and is altogether illegitimate because overlooking the radical distinction between what is simply beyond reason and what is essentially repugnant to it. As little is it for our friends, when staggered and confounded by the insuperable difficulties of the doctrine of endless misery, to claim the privilege of summarily disposing of these difficulties on the general ground that God has a right to do as he pleases, or that because sin and suffering exist now, they may as properly exist forever. To say the former, is to affirm a principle that undermines all morality; and to say the latter, is to deny the difference between *conditions* and *results*, and thus to argue in defiance of all the rules which alike reason and common sense are bound to respect.

But, avoiding all such perversions or misapplications of the lesson of our subject, we are to concede that there must be particulars and combinations in the empire of divine realities beyond our comprehension, as they are none of our concern; and, indulging in no unchastened or conceited curiosity to pry into these, since they are, in the nature of the case, too vast, or too refined for our understanding, we are to be content if *principles* are clear and indisputable, though in respect to such *details*, we are obliged to say with the Psalmist, "Such knowledge is too wonderful for me." Surveying the temple of Christian truth, we must be content if we can perceive the harmony of its general outlines and proportions, and the general relations of its parts, though we cannot see all the arrangements of the frame, nor the precise adjustment of every beam, and though there be corners and even whole chambers that we cannot explore. Studying the astronomy of the moral heavens, we must be satisfied if, revolving harmoniously in their orbits and shining clear above us, we can behold the suns and stars that are blazing in the light of God's countenance, though we cannot grasp every law in the play of which they move and shine, nor minutely explain their balance, or their relations,

and though there be nebulous stretches which no glasses of ours can resolve. Enough if, in this temple of truth, we can live and worship, faithful to our God and our fellows, fed by the rich provisions of its altar, sheltered in the hour of storm and anxiety, and redeemed by the power of the cross from our sins. Enough if we can walk in the light of this spiritual firmament, with every ray that shines upon us a power also to warm, kindling within us the glow of a divine love and life, and causing us thus to find ourselves in the path "that shineth more and more unto the perfect day." Then, though our reason be sometimes baffled, our hearts shall be always strengthened and uplifted; and though there be problems we cannot solve, there shall be no hindrances to our faith, or our Christian endeavor—a Present of confident assurance and divine peace ripening steadily into a Future of enlarging knowledge and increasing joy.

E. G. B.

Art. XV.

The Lord's House.

Every devout mind must believe there are divine institutions. Some things may be or may not be as circumstances may seem to direct; but what is divinely instituted must be regarded as essential in its time and place. The reasons for divine institutions are inherent in the existing condition of things, and no sophistry however plausible can gainsay their essential necessity. Man is not a chance bubble cast upon the wave of time by fortuitous circumstances, nor an orphan child left unprovided for in a cruel world. He is the fruit of a divine blossom; the creature of a divine purpose; the child of a divine love. Accepting this view of him the conclusion is obvious that such institutions as his condition and the purposes of his existence necessitate, are divinely ordained for him. First in importance among these is the Lord's house.

I. Among the ancient Jews, where were found the types

of all divine institutions, the Lord's house was first of all. It was the guardian of public safety; the source of individual virtue; the fountain of all good. The Lord dwelt in its holy of holies. The people received his blessing at its altar. His wrath was propitiated and his favor secured by the sacrifices here made. The oracles of life were read; the law promulgated; mercy offered; children consecrated; kings crowned; priests mitred; sins pardoned in its sacred courts. All the people turned their faces towards its consecrated presence when they worshipped. Individual excellence and national glory were due to the Lord's House. While that stood doing its sacred work the nation was safe. When that fell all was lost. The government was rooted in it. The king was a man of God enthroned in the temple; the nation was a chosen people with its heart in the sanctuary; the prophets, priests, sacred books, religion, were all of the State, and the State of the Church, and the Church of God and God in his temple. The national life flowed from the temple. The king was of the royal family of God. The judges were officers of religion. The State and Church united as body and soul drew their vitality from the house of God. All preaching was both political and religious. Modern distinctions had not then been made. Secular and ecclesiastical policies were united. Domestic institutions were founded in religion and all existed by authority from the house of God. This was the theory of the Jewish theocracy. It was evidently the divine order temporalized. It was a foreshadowing of the kingdom of the Lord. It had the types of the New Jerusalem. It prefigured the true order of human society under the gospel. It was the antitype of Christian nationality. It symbolized the spiritual connection of Christian society with the house of God. It was the beginning of that divine order of things by which the lost shall be restored, the sinful redeemed, and the "whole creation delivered from the bondage of corruption into the glorious liberty of the children of God."

II. Religion is both natural and divine. The wants it meets and the capacity to receive and enjoy it are natural; its gifts, its truths, principles and spirit are divine. Religion in its true form and purpose has a wide scope of action. Its office is to sway and uplift the whole life of man and infuse it with divine qualities. But to do its work it must

have a shrine—a house to dwell in,—a temple to which to invite its people. That shrine—that temple is the house of God. And that house is an institution founded in the necessity of things.

Labor has its institutions agricultural, mechanical and artistic. Science has its institutions in institutes, observatories and halls. Political economy has its institutions in custom-houses, state-houses and capitals. And religion whose sway is over them all, whose office is to uplift and glorify them all, has need of institutions strong and permanent, where it can work its miracles of power, where it can utter its oracles of life, where it can transform its communities into children of light and magnetize the hearts and hands of the world with the spirit of the living God. Its institutions are the temples of worship scattered among men. The doctrines of religion must have a forum; its principles must have a chair; devotion must have an altar. These all exist in the Christian house of the Lord.

The necessity for the house of the Lord may be generally admitted; but there is a laxity of faith in many minds in relation to it as a divine institution, and a criminal neglect of fidelity to it as such. Many regard the house of worship simply as a convenience—a place for a congregation to assemble to hear a religious service, instead of an institution to be founded. Many suppose that any convenient place of meeting—a hall, an upper room, a basement, a drawing-room, pleasant and comfortably seated, is just as well as a church; and many congregations have acted upon this principle and have of course failed. Where a people failed to recognize the house of God as an institution to be built, to be planted in the earth, to be rooted in the soil, to stand as a power in and of itself—God's presence among men—a rebuke to sin—a praise of holiness, they fail to have any permanent religious existence. This is a failure so vital that all else goes with it. This is a mistake so radical that it vitiates the whole religious life. This is a neglect so central as to degrade and sooner or later to destroy all religious interests reached by it. Whether a society or a sect commit this error, it is equally disastrous. A religious community that practically ignores the house of God as a divine institution, and from parsimony, economy, scepticism, or any other cause, attempts to live without it, will be weak

and short-lived. A sect, that from contempt of show and formality, or from the distrust of the utility of such investments when the poor need the money thus given to God's house, or from worldliness or any other cause, fails to give to the temple of worship its just contributions, and to give it its position and dignity as God's house among men, will soon sicken, dwindle and die. Religion will not be crowded into by-places and still grant its blessings undiminished. It will not be forced into the marts of mammon, upon the forum of the world or into the temples of letters, and still shed the Holy Spirit richly among men. It will not be cheated out of its own house and still pour its streams of wealth into the parsimonious hearts of those who so rob it of its birthright. One of the elements of religion is justice, and it acts scrupulously upon the principle of dealing justly. It never lavishes its gifts long upon those individuals, communities or sects, who are too penurious, worldly or sceptical to build it a house and give it the means with which to work.

III. A short chapter of experiences may illustrate the necessity to a religious community of the Lord's house.

The Twenty-eighth Congregational Society of Boston, founded and sustained by Theodore Parker, for many years the most powerful preacher of New England, had wealth, intelligence, social standing, worth, all that was needful to live as a strong power, save the right ideas of God's house. As a society, it never built a house for its religion, never invested money in a foot of God's earth on which to build him an altar. It never recognized God's house as an institution to be established for his religion and the good of his children. As a religious society, its power died with its pastor.

Spiritualism had a rapid and vigorous growth. Perhaps no idea ever took such quick possession of so many people. Everywhere its teachers were heard. Everywhere by hundreds and thousands they sought and professed to find the bridge between the two worlds. But it built not God's house for its multitudes to go up to and take sweet counsel together. It spurned the idea of the Lord's house as a divine institution. The kingdom was offered it, but it disdainfully rejected the offer. It failed and is dying the death of all who build not to the Lord.

Quakerism flourished for a season and reared a noble

people, not surpassed if equalled in moral worth, by any other that ever lived. They built houses to God, it is true, but how did they build? Parsimoniously, meanly. They built cold, bare walls; plain, hard seats; square, flat ceilings; dismal barn-like places; and put the money that ought to have been given to God's house into their pockets. They got rich; God's house got poor. They are passing away and nothing can save them. They have rejected the kingdom and must die the death of all who so seek to defraud the Lord's house.

The Universalist denomination is another instance of a similar, though not so flagrant a neglect of the Lord's house. It has built, but not with the right ideas, nor the right devotion. It has made the Lord's house a secondary matter. It has built temporary churches. It has put its altars in the roofs of the temples of Mammon. It has crowded God's house into alleys and by-ways, to save money. It has rented it to the world for a show-room. It has built it on leased land; has mortgaged it to men; has traded in its stocks; has called it God's house when it was owned by men; has cheated it of its income; has made it all but a den of thieves in the traffic in its property, and still the Lord is patient with the denomination and gives it a name to live and a prospect of growth and improvement. As a denomination it has heaped almost every indignity upon the Lord's house, except to spurn and reject it. Its people love the sacred altar and always have; have loved to walk to the house of God in company and take sweet counsel together. This love has saved them to try their probation still longer. A deepening conviction of the divine necessity and sacredness of the Lord's house is being felt. Gifts to it are coming more freely. Debts against it are being cancelled. Societies are learning that they have no abiding city without God's house built and given to the Lord as bread cast upon the waters. And this lesson must be learned more perfectly and practised with more fidelity.

IV. The Lord's house is the religious centre. All the institutions of religion are linked with it and are nourished by it. If this thrives they thrive; if this languishes they languish. Strength in this gives strength to them; vitality here is extended to all. This is the head-quarters of the army of the Lord. The Christian church comes here for

the baptism of the spirit. The children of the faithful get here their first lessons of divine things. The world is uplifted somewhat by the silent power of this symbol of the divine presence. The ministry is shorn of power without the Lord's house, and every organized effort to feed the hungry world with the bread of life, fails without this central court from which to issue the authorized mandates of the Captain of our salvation. The whole working power of our religion, therefore, depends largely for its efficiency upon the house of God.

V. The house of the Lord is the test of faith and the evidence of sincerity in religious profession. Those who believe but little will invest but little in that belief. Those whose religious convictions are shallow and subservient to worldly interests, will build God's house according to the depths of those convictions. As men honor God's house, so will they honor their doctrines and principles. As they give of their money and labor to build this, so will they to promulgate the gospel and maintain the ordinances of religion. Those sects which invest most in religious institutions, have the most abiding interest in the religion they cherish. The religious life of a people depends upon many things, but upon no one more than the house of God; and when sincerely devoted to this, they cherish all the interests connected with it.

VI. The conclusion is unavoidable, that a society or a sect which would live vigorously and to a purpose worthy of religion, must build the house of God. They must lay its foundations in the earth. They must root it in the soil. They must make it independent of temporal contingencies. They must give it to God as as a free-will offering, not mortgage it to men. They must make it an institution to live, through which the generations of men may pass from age to age; not a temporary worshiping-place for to-day, which to-morrow shall be sold to Mammon. They must build it in a style appropriate to its sacred character and use and the great work to which it is committed,—an honor to him in whose name it is built, and to those who build it,—an edifice worthy the cause in which centre man's greatest and most enduring interests. This is a practical work in which ministers and laymen are equally concerned, in which all should make cheerful sacrifices, and to

which willing hands should everywhere be brought. The wants of our Zion to-day call for better churches. A languishing cause worthy the grandest offerings ever made by willing hands, cries piteously for the honor of God's house. The immediate future demands of the present that its people loyal to God and humanity shall build altars for the coming hosts. Especially are these appeals eloquent and earnest to all believers in the great salvation. We may take lessons of the old sects, whose cathedrals and temples rebuke us for our remissness, and assure us that if we are not faithful to this duty, the kingdom so long offered and patiently held out to us, will be withdrawn and given to others who will be more faithful. Slighted opportunities seldom return. Now is the golden hour that opens to a glorious future. May it be improved. G. S. W.

Art. XVI.

Inconsistency in the Creed.

The Bible is not a systematic treatise on religion; and in no part furnishes us with a methodical statement of the doctrines which must be accepted to constitute a disciple of Christ. Hence it was deemed necessary, at an early period, to collect the doctrinal statements of the Bible, of the New Testament especially, and arrange them in such order that they shall form a system of faith. In performing this work, it is manifest that the errors which spring from prejudice, ignorance, misinterpretation and party zeal, will appear in the creed, and be a hindrance to many in coming to a knowledge of the truth as it is in Jesus. There will be as many different creeds as there are differing Christian scholars to make them; and they may be the means of causing unhappy divisions in the Church, which ought to be really one body.

The careful examination of a creed, showing that some of its parts are inconsistent with other parts, or with the universal practice of those who accept it, ought to lead to a

careful reëxamination of the Scriptures, and to a revision of the creed in all respects in which it is plainly needed. Certainly, if, on examining the articles of faith of an opposing sect, we detect inconsistencies, or contradictory statements; and, on eliminating these and making such changes as the case requires, we find the creed is greatly modified and brought nearly into harmony with our own, we are confirmed in our faith, we enjoy a stronger conviction that we have explained the Bible aright, and that we understand the Saviour and the apostles as they meant to be understood.

It is proposed to examine certain doctrines to see if, on comparing part with part, they constitute a harmonious whole, and are uniformly reduced to practice by those who accept them.

There is a creed which teaches "that the Son is God in the same sense as the Father; and yet there is but one God; therefore, we must regard this distinction, which has a foundation and is a real distinction, as being such a distinction as does not imply a plurality of Gods. The omnipotence of the Son is no other than the omnipotence of the Father; but is one and the same omnipotence. The omniscience of the Son and the omniscience of the Father are the same. In a word, the *very same* and the entire divine perfection which belongs to the Father belongs also to the Son." [1]

The same system of doctrine teaches also, "that the Saviour is really and truly man, *born of a woman*, and in so far was a descendant of the ancestors of Mary." [2]

Here we have the doctrine distinctly announced that Jesus Christ was both God and man; that he was really and truly God and, at the same time, really and truly man. The divine and human, deity and humanity were united in him. It is not our purpose to criticise this doctrine, but to ascertain if it is consistent with some other doctrines embraced in the same system of faith.

We are taught in another place that "Christ submitted to sufferings and death, in the place of guilty man and on account of his sins; so that in consequence of his suffering the pains of death on account of our sins, we are exempted from the necessity of enduring the punishment of our transgressions, just as though we had ourselves already endured it.

[1] Storr and Flatt's Theology, vol. i. p. 44. [2] *Ibid*, vol. ii. p. 142

In short, Christ suffered the penalty of the law on our account and as our substitute, and thus reconciled us to God the Judge, so that those apprehensions concerning the pardon of the transgressor, are now removed which would suggest themselves when he recollected the holiness of the divine law, and its denunciations against the sinner. Now the sinner can be pardoned without any violence being offered to the authority of the law; for its *demands are satisfied*, and his pardon is in *perfect accordance with justice.*" [3]

Now what should be the result of these doctrines? What conclusion do they force upon us? Christ being very God, or both God and man, it would certainly seem that he is able to accomplish what he undertakes, and what he is commissioned to do. He has suffered for our transgressions, thus exempting us from all necessity of enduring the punishment of our sins, just as though we had already endured it. If Christ has accomplished such a work for us, if he has fully satisfied the demands of the law, if he has done this for all men, how can any one be justly punished more? Especially how can he be punished for ever? If the Saviour has accomplished that for us, by his suffering death, which satisfies the law and justice, and places us in the same condition we should be in if we had already suffered all that divine justice requires or demands, why should we be exposed to more and greater punishment? Justice, certainly, cannot demand it, for according to the statement of the creed, justice is fully satisfied. And most certainly mercy and love will not demand a punishment which justice does not require, or one which is abhorent to justice. If the least grain of punishment is inflicted beyond what justice requires, it becomes cruelty. And if this punishment is continued or inflicted for ever, by what name shall we characterize it? There is no word in our language that can adequately describe such an immense wrong to man. The God of justice would never be guilty of such a wrong. We cannot believe it possible.

Yet the creed which teaches that Christ has suffered as man's substitute, and fully satisfied the demands of justice, also affirms that "the punishment of the wicked begins immediately after their departure from this life, and will never

[3] Storr and Flatt's Theology, vol. ii. p. 208.

terminate through all eternity." We do not deem it necessary to spend any time in showing that these two doctrines are inconsistent, and that both cannot be true in the manner stated. For if Christ suffered in our stead and so placed us in precisely the same condition we should be in if we had already suffered all the punishment for our transgressions that justice requires, then it must be a cruel wrong to inflict upon us, or upon any one, in addition to what has been already suffered, a punishment that "will never terminate through all eternity."

Consistency would require the creed to teach that none will be punished beyond death. For if justice does not demand or require any further punishment; if the demands of justice are fully satisfied by the death of Christ, then the sinner must go free. It must be so, else he must be punished more than justice requires. As the system of doctrine, whose consistency we are considering, presents only two states for man in the future life, one of happiness and one of misery, and as Christ has fully atoned for man's sin, it ought to secure a future life of happiness to all men. The creed seems to necessitate this grand result of the divine government, the final holiness and happiness of all. But so far from this is the fact, that it does not ensure the future happiness of so much as one, for it enables no one to feel sure that it will be well with him beyond the event of death. The system of faith, now noticed, seems at first to promise a bright future to every son and daughter of humanity, but it soon dashes the cup of promise to the ground, and leaves all without hope; or, at least, leaves his future destiny in uncertainty and doubt, and fills the mind with anxiety and concern when he thinks seriously of death and of what lies beyond.

But if we remove the inconsistency, and make Christ's death effectual in accomplishing the object which was proposed to be accomplished by it, an atonement for all, which he must have done if he actually suffered in the place of guilty man, then all will be finally happy, and all can have hope in death. Then all who believe the gospel can have the assurance that the future life will be one of peace and joy. What other result can logically follow the fulfilment of such a mission as Christ is said to have accomplished in behalf of man? Therefore, when the creed shall be made consistent, it will

enable every one who heartily accepts it, to say, in the language of assurance, "For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

One inconsistency having been shown, let another be pointed out. It is said that the Saviour atoned for man's sin; or suffered as man's substitute, such a punishment as satisfies both justice and the law. No common man could have accomplished by his death what Jesus did, because he possessed a nature so dignified. It was because Christ was God-man, or both God and man, that he could suffer in himself the punishment justly due to all men, and fully satisfy the demands of the law. Now in what sense did Christ die? He is represented as being truly God and truly man; as having a divine nature and a human nature. Did he die upon the cross as God? or did he die there as man? Did he die in his deity? or in his humanity? It is presumed that no one will affirm that he died as God, or that he died in his deity. To say that God expired on the cross savors of blasphemy. No one believes this; no one can believe it. Immortality cannot suffer death. It will follow, then, that Christ died simply as man; or that he died in his human nature, not in his divine nature. And if he died in his human nature only, what virtue can there be in his death more than in another man's? There cannot be any. If he died simply as a man, then he can accomplish only what a man can accomplish by dying for others, and no more.

When, therefore, we examine this doctrine which teaches that Christ made an infinite atonement for man, and was able to do this because he was God-man, we find he really accomplished nothing more than if he were one of us; and we are left without any assurance that an effective atonement has been made. For if he were truly God and man in one, but died merely as man, he made what atonement a mere man could make; and his death cannot possess that remarkable virtue which the creed ascribes to it. And it is not true, "that, in consequence of his suffering the pains of death on account of our sins, we are exempted from suffering the punishment of our transgressions." And alas for man, for he is left without hope in the world.

We find that there is a great inconsistency in the creed, since it teaches that the only hope we have or can have of

heaven, is in Christ's suffering the punishment due to our sins, which he could and did do by his death, because he was God-man, or God and man in one; but which we have ascertained he could not, and did not do, because he died in his human nature only. And so far as concerns the removal of our sins, or securing our acceptance with God, he might as well have been removed from earth in the manner of Enoch, as to have suffered on the cross. The creed leaves us exposed to punishment for our sins; nay, makes it certain rather that we must suffer it, because no adequate atonement has been made. Thus the mission of Christ is robbed of its crowning glory, for man remains in his sins and must suffer the punishment due to them, which is declared to be an endless one.

To bring the creed into harmony with itself, it must undergo a great, if not a radical change. It may be so changed as to teach that Christ did not suffer the punishment due to our sins; that this entered not into the design of his mission and death; but rather it was to reveal important truth, to show that God is infinite love, and to demonstrate the fact of a resurrection, in the blessedness of which all shall participate. It may be made to teach that Christ died for us; in our behalf, not in our stead; for our good, not as our substitute; thus causing the love of God to be reflected from the cross, and demonstrating the fact that man shall rise from the grave, and live for ever with the Saviour of the world. When the creed is made to teach that Christ died, not as man's substitute; not to take upon himself the punishment of our sins, but to enlighten man's darkness, demonstrate that God is love and to give us hope in death, his suffering upon the cross is adequate to accomplish the end proposed, though he died as man only, or died only in his human nature.

And one change more is required. The creed teaches that men are exposed to an endless punishment, but, as we have seen, it does not provide any adequate means of escape, since the atonement said to have been made by the Saviour could not have been made as represented. Now if we change the creed further, so that it shall teach that the punishment to which men are exposed for their sins is not endless but limited; that it is designed for the reformation of the sinner, and will be inflicted for this purpose, and this only;

and will cease when the end for which it was inflicted is secured; then there will be no need of Christ's taking upon himself the punishment due to our sins. It would not be a mercy to us should he do so; nor would it show that God is love. Whatever punishment or chastisement is good for us, infinite love must cause us to suffer, and he can never release us from it. We see no way to remove the inconsistency of the creed but to substitute limited, disciplinary punishment in the place of endless, and therefore, tyrannical punishment. And if we make this change or substitution, the final restoration of all men to holiness and happiness is sure. For no one will contend, we think, that any will always choose to sin and suffer, rather than to enter through the door of reformation into a state of exceeding peace. Indeed, such an unfortunate result of the divine government is not admissible or possible, since reformatory punishment implies that it will in time effect the end for which it is inflicted, the reformation of him who suffers it. If it does not, and cannot produce this effect, it is neither reformatory nor corrective, for it neither corrects nor reforms the transgressor.

We have now seen that if Christ suffered the pains of death on account of our sins, according to the creed, thus exempting us from enduring the punishment of our transgressions, it would follow that no man will be made to suffer in the future life for sins committed here; and of course the eternal happiness of all is sure. Remove the inconsistency from the creed, and Universalism results.

We have also seen that Christ, the God-man, must have died in his human nature only, for it cannot be admitted for a moment that he died in his divine nature, or that he died as God. Here we have the inconsistency of an infinite atonement by the death of a finite being. If to remove the inconsistency we change the creed, making it teach that Christ died in man's behalf, or for man's good, not as man's substitute; and that punishment is not infinite, but limited and corrective, we come again to the grand result of the final holiness and happiness of all men. In whatever way we eliminate the inconsistencies from the creed, we obtain the same answer, Universalism in some form results. And we do not see how it is possible to obtain a different result. Any one who shall devote himself to the problem, seeking, without prejudice, to eliminate inconsistencies from

the creed, must, we think, find substantially the same answer that has now been obtained. The fact that our faith resides in the creeds of opposing sects, as latent heat does in all bodies, and is made apparent by eliminating the inconsistencies of the creed, is regarded as strong evidence of its truth. Perhaps the Universalism which results may sometimes appear in a crude form, and need refining, yet it seems plainly to be there, and can be easily found when carefully sought.

There are other discrepancies in the creed which seem worthy of notice. It teaches that there is to be a day of general judgment beyond death, at the end of the world; that all men shall then be assembled at the bar of God, both bad and good; and that each one shall there receive according to his deeds while in the body. From this judgment each one shall go away to a place of happiness or of misery, in which he shall remain forever.

It is also taught that each one at death shall enter at once upon his appropriate place of joy or woe, as if he had been already judged, and sentence had been already pronounced. In fact, the judgment is rendered immediately after death, and the decision is carried at once into effect. The good rise to a place of happiness, and the wicked sink to a place of woe, as soon as the spirit leaves the body. Hence we are taught to think of the good as having already entered upon their reward, and the wicked as already suffering the punishment which is to be without end. Now what need is there of this double judgment? what propriety in it? Must it be admitted that there may be mistakes in the first judgment which are to be corrected in the second? Or is the time between the first and final judgment a time of probation and discipline, thus permitting the wicked to have hope even after death? Why reassemble the good and the bad at the bar of God, at the end of the world, unless it be for some such purpose? But the creed is silent on this point, and queries and conjectures are in vain.

The belief of a final judgment at the end of the world is consistent with the doctrine that the dead remain in a state of unconsciousness, or at least, do not enter upon another life, until the end of the world, when the resurrection of all

takes place at once. It is consistent to teach that all appear before the bar of God for judgment at once, immediately after they have been raised from the dead simultaneously. But on abandoning faith in the simultaneous resurrection of men at the end of the world, and adopting in its stead the doctrine which teaches the progressive resurrection of mankind, a progressive judgment must be adopted also, however unnecessary it might make the final judgment, or however inconsistent the two might be with each other.

The old doctrine of a final judgment which fitted so nicely the doctrine of the simultaneous resurrection of the dead after a long sleep in the grave, would perhaps have itself been given up before this, had it not been for a belief in the resurrection of the body to take place at the same time. This latter relic of the past is still retained as a part of the old creed; and so long as it is, a day of final judgment at the end of time will probably be believed in. For if the resurrection of the body should be given up, the principal reason, it is thought, would be removed which may now seem to make the reassembling of all at the bar of God a necessity. And we are unable to see any necessity for the resurrection of the body, for if the spirit can dwell in bliss thousands of years and suffer no loss or inconvenience, why may it not for any assignable length of time? What can the spirit need of the natural body, however refined and changed it may be? Indeed, many "evangelical" Christians reject this doctrine now. And when it shall be generally or universally rejected, the doctrine of the final judgment may be given up too; for it would then appear as an ungraceful appendage to the creed, serving no good purpose, and being almost, if not quite, inconsistent with the doctrine which teaches an immediate entrance upon the immortal life after natural death.

If the doctrine of the final, simultaneous judgment of the human race is given up, as the probability is it will be, what an important change will be effected in the doctrine of endless punishment! For then it will be taught that the body is consigned to the grave at death to moulder away to earth; in which condition it will ever remain; while the spirit will enter at once upon a future life clothed with a body suited to its new mode of existence and to its needs there. Then also that large class of texts which have been relied on to

prove the doctrine of a final, simultaneous judgment must find a new application, and be robbed of their power to excite gross fears, as in the past. We are inclined to think that such changes will be made in due time, as the inconsistencies of the creed shall be realized, and an effort be made to bring its several parts into harmony. Happy day when this new form of doctrine respecting the judgment shall be generally received instead of the old, for the reign of religious terror will then be weakened, and its sceptre of power will be broken.

One more inconsistency of the creed will be noticed in this paper. The creed teaches that man is totally depraved by nature, or that he comes into the world with a moral nature corrupted to its very centre. A being totally depraved is incapable of thinking a good thought, of speaking a good word, or of doing a good act. Such an one must be incapable of moral and religious culture; he cannot have a sigh of genuine repentance, or raise the heart to God in sincere devotion. Total depravity must completely unfit one for the duties of a moral and religious life, and make it impossible to walk in such a manner as to secure the divine approval. The beasts of the field have no conscience; they are simply wanting in moral and religious capacity. They are not totally depraved. Man, totally depraved by nature, is in this respect, beneath the brutes that perish; for he must be inherently wicked, cruel and disposed to evil, and to evil alone. Certainly, the moral condition of a brute is better than this.

Calvin pushed this doctrine to its legitimate results, affirming that infants are exposed to endless punishment on account of the depravity of their nature, and their birth-guilt. In this he was consistent; but the doctrine is so horrible, that it shocks the finer sensibilities of our nature. But it has been rejected, and no one of intelligence and humanity now accepts it. It is the prevailing belief among those who still adhere to the creed, that all infants will be happy beyond death. But by this means an inconsistency is introduced into the creed; for it teaches that children who are totally depraved by nature will all be made happy in heaven forever. All who die in infancy are sure of eternal happiness. A system of theology which can promise one class of totally depraved beings a happy entrance into heaven, ought, it would seem, to make the same promise to every other class of

totally depraved beings; since the mercy and the wisdom which could save one could save the whole. If it were taught that God foreordains some to a future state of joy and others to a future life of woe, without respect to character here, the consistency of the creed may be preserved, but alas for Deity, for it makes him a terrible monster whom we can neither love nor worship. We cannot believe God is such a monster of cruelty so long as we accept the teachings of Christ respecting him. He is a good Father, not a personification of malignity and cruelty. Since, then, the creed relaxes its stern features towards children, and extends to them the hand of mercy, though morally corrupt to the centre of the heart, and enfolds them in the embrace of infinite love, consistency would require that it should do the same to all who are no more than totally depraved. The change in the creed already made indicates that this change also will be made in due time. When this shall have been accomplished, the sects of Christians now in the majority will be much nearer unity of faith with us than at present. Total depravity removed from the creed, the doctrine of regeneration must be modified, and perhaps other doctrines also, and then new methods must be adopted for evangelizing the world, and new tests of discipleship must be instituted. The elimination of this one inconsistency from the creed opens a wide field of reform to which we can give no attention at present.

It is worthy of remark that they who accept the doctrine of total inborn depravity, reject it in practice, since they guard their children with the utmost care against the influence of immoral associates, and try to bring them up in the nurture and admonition of the Lord. They teach the children, who, the creed says, are wholly depraved, to choose that which is good and to reject that which is evil; to walk in the ways of virtue and to shun the paths of sin. They require them to read the Holy Scriptures, and they take them to the place of worship and religious instruction that they may grow up in the fear of the Lord. What could they do differently, if they believed their children possessed those natural endowments which, when properly cultivated, would make them moral and religious men and women? What different course could they pursue if they believed their children were capable of becoming virtuous and good, under the influence of religious training; capable of de-

veloping a character of fair proportions, and of securing the attainment of those qualities which dignify human nature, and even adorn the Christian profession? Do they not punish their children for disobedience, correct them for transgression of known commands, and rebuke them for wrong doing? Do they not approve them for good conduct, reward them for obedience, and encourage them to walk as they have Christ for an example? But why censure a being who is totally depraved? or punish him for disobedience and transgression? Why seek to awaken within him a love of virtue and religion; or to develope in him such a character as will make him beloved of good men, and will commend him to God? Surely there can be no consistency in trying to develope moral beauty and religious excellence from a mass of corruption. Why seek to convert darkness into light, or to educe real good from that which is inherently evil? Yet such is the course of those who accept the doctrine of total depravity as an article of faith, yet reject it wholly in practice and conduct, as if they had no faith in it. Consistency requires a change either in faith or practice. But we are persuaded there will be no change in the practice; or if any, it will be in the adoption of a more earnest and thorough moral culture, a more careful and a better training of the young. But this will carry them still further from the faith professed. The change, then, must be in the creed. Strike the doctrine of total depravity from the creed; bring the faith into harmony with the common practice; make it teach that man is richly endowed by nature, with all things necessary to make him a moral and religious person when properly educated; that the change required in man is that which may be effected by moral training, by religious culture; by the application of gospel truth, by pressing it home upon the mind, the conscience and the heart; then the churches will become schools for religious improvement, for growth in grace, for true godliness and holiness, and not hot-beds of sectarianism, as they have too often been in the past. Then a strong objection will be removed against Christianity, the objection that it is nothing but sectarism, and therefore of advantage to priests only; then all can see its real value and its great importance; then all can be made to realize their need of religion more fully than now,

and they will be encouraged to gain a practical acquaintance with a religion which can do them so much good. And then the common faith will be in a degree assimilated to our own. It seems that such a change must be effected in due time, for how can men pursue the way of inconsistency forever? An examination like this will serve to confirm us in the faith, and to encourage us to persevere in earnest labor for its wider diffusion in the world, as well as for higher attainments in Christian culture and true holiness.

W. R. F.

Art. XVII.

Literary Notices.

1. The Pentateuch and Book of Joshua Critically Examined. By the Right Rev. John William Colenso, D.D., Bishop of Natal. New York: D. Appleton & Company. 1863. pp. 226.

2. The Spiritual Point-of-View; or, The Glass Reversed. An Answer to Bishop Colenso. By M. Mahan, D.D. Same publishers. pp. 144.

The review of these volumes in the present number of the *Quarterly* anticipates most of what we should be able to condense in the space proper to a simple notice. The review-article to which we refer—on the whole an admirable paper—is not sufficiently qualified in its approbation of Colenso's treatise on the Pentateuch, to meet, in all points, our own convictions after carefully reading the work. We hold that it is rigidly binding on those who eliminate certain portions of the Scriptures as unworthy of credence, while they at the same time admit the *principle* of Scripture authority, to establish *a criterion* whereby the reader of the Scriptures may know when he is on an authentic basis, and when not. This is our objection to Colenso's work. The avowed deist is under no obligation to fix such a criterion, for he repudiates the principle itself. But Bishop Colenso believes in revelation; believes in Bible-authority; and so believing, he is under an obligation to explain how we may know when we should bow to such authority.

But is there any sense in which an avowed believer in the authority of the Scriptures, may deny the historical verity of any portion of the Bible? We will answer by a supposition.

Take, for example, the several particulars in the description and history of the Garden of Eden. We hold that, as Bible believers, we are at liberty to deny—as most critics of the liberal and very many of the Orthodox schools do deny—the *historical* verity of them all. We may disbelieve that there ever was such a place as the Garden; which act of disbelief necessarily rejects most of the particulars given in the Book of Genesis in regard thereto. We may regard the whole description as an allegory—as pure fiction. Again, we may deny the *historical* verity of Joshua x. 13, in regard to the sun and moon standing still at the command of Joshua. Is there one of our readers that does not make this denial?

But here is the vital distinction. It is one thing to deny the two accounts *as history;* it is a totally different thing to deny the *meaning* of those accounts. The Bible-believer is at full liberty to make any denial of historical fact; but he is not at liberty to make a denial of the meaning which the sacred writers intended to convey by their descriptions. Bishop Colenso seems (and only *seems*) to have had this distinction in mind, he is not explicit—we do not recall the passage in his book that unequivocally avows it.

Dr. Mahan's book is very denunciatory of the Bishop; calls him an infidel; and berates him soundly for putting forth such a work in the character of a Christian Bishop. And yet, Dr. Mahan does not mend the matter at all. He virtually concedes most of Colenso's points—simply adding an explanation. He shows how many of the criticisms of the Bishop may be true, and the authority of the Bible remain intact,—a strange concession to come from one who insists on verbal or plenary inspiration! The aphorism, "extremes meet" finds a curious illustration in the almost simultaneous appearance of these two books.

We ought to add, that Bishop Colenso evidently feels that he is doing a good work. His spirit is gentle; his religious feeling is pure; and his purpose to advance the cause of Biblical truth is sincere. We regret the lack of which we have spoken—the neglect to establish a criterion of Scripture authority; for in the absence of this, his book will, we fear, prove mischievous in unsettling the faith of those who are already but too weak in this basis of Christian character.

3. On the Origin of Species: or, The Causes of the Phenomena of Organic Nature. A Course of Six Lectures to Working Men. By Thomas H. Huxley, F.R.S., F.L.S. New York: D. Appleton & Co. 1863. pp. 150.

We have here an attempt to establish by facts from natural

science, and in a popular style, the theory of Dr. Darwin respecting the Origin of Species. Professor Huxley's admiration of this author is unbounded, regarding his work as the greatest contribution to biological science made since the time of Cuvier, as "one of the greatest encyclopedias of biological doctrine that any one man ever brought forth," and "destined to be the guide of biological and psychological speculation for the next three or four generations." Darwin's views as to improvement of species through conformity to certain organic conditions, thought by many to be extreme and radical, Professor Huxley attempts to confirm by a process of reasoning based on a new set of facts. The "variability" which alarmed so many readers of Darwin, will not seem less extreme to the readers of his enthusiastic supporter. Professor Huxley's style is lucid, sometimes humorous, and remarkably free from technicalities.

4. The Everyday Philosopher in Town and Country. By the Author of the Recreations of a Country Parson. Boston: Ticknor & Fields. 1863.

We have heretofore expressed our convictions, with some explicitness, as to the writings of the "Country Parson." In noticing the last issue, named above, we can only reiterate what we have already said. To say he is uniformly a *pleasant* writer, is, we think, to select the exact word; and to add, that as a pleasant writer on matters of everyday life, he is second to no living writer, is to do him simple justice. If he had given the world nothing except the paper in "Leisure Hours" "Concerning Veal," that one production would have placed him among the first of living writers. In "The Everyday Philosopher" he is the same "Country Parson," (though in literal fact a City Parson,) and essays in his genial style "Concerning Business and Ends," "Disagreeable People," "Resignation," "Things which Cannot Go," "Cutting and Carving," and other practical and suggestive matters. It is quite safe to presume the "Parson" to be already one of the "classics."

5. On Liberty. By John Stuart Mill. Boston: Ticknor & Fields. 1863.

The hearty sympathy which this distinguished writer has evinced for the cause of human liberty in its present severe ordeal in this country, and his profound appreciation of the merits of our struggle unequivocally expressed, would be ample assurance that a treatise from his pen, "On Liberty," must have strong claims on our attention. But however strong the claims

based on such a presumption, the reading of the treatise itself has greatly intensified our admiration of the author, and our respect for his preëminent ability. Mr. Mill has given us a book which we cannot afford lightly to pass by. We shall do ourselves a wrong if we do not give it serious and patient consideration. He has traced the history of liberty from the crude conception of it in the early ages,—which conception assumes a necessary antagonism between the ruler and the ruled,—through the later epochs, when it was thought to consist in constitutional checks, and opposition of interests, the ruler, however, still regarded as the enemy of his subjects; down to the modern idea which looks for protection against the "tyranny of majorities," the especial foe to freedom in representative governments. He shows that the notion that the people govern themselves, either theoretically or actually, is a fallacy. Valuable to appreciative readers of every nation, it has an especial value to Americans—the class who more than all others are exposed to the subtle danger of the tyranny of public sentiment. We especially commend the chapter on "The Limits to the Authority of Society over the Individual." Heartily do we thank the Boston publishers for giving us so timely a treatise in so handsome and substantial a form.

6. Patience of Hope. By the Author of A Present Heaven. With an Introduction by John G. Whittier. Boston: Ticknor & Fields. 1863.

7. Two Friends. Same Author and same Publishers. 1863.

The "clothe antique," red edges, tinted paper, and every way exquisite binding of these two volumes, fitly correspond to the intrinsic value of the contents. We gave in the last *Quarterly* a notice of "A Present Heaven;" and the general opinion then expressed applies equally well to the two volumes before us. Yet no one is in any near sense a reproduction of another. "The Patience of Hope" is an earnest plea for the reality of the Christian faith as *rooted* in the human soul. Reverencing as authentic the revelation thereof in the words of Christ, and more vitally in the spirit and life of Christ, it sees what we may term a *blood-relation* between the soul and its purest faith. And as the tree, however comely its proportions, cannot bear fruit if its roots be dry, so the soul can be truly Christian, alike in theory and deed, only as the Divine Spirit vivifies it—only as Christianity is its constant experience. The externals of faith are not an equivalent for its essence. The intellectual power, the amplitude of illustration, the closeness of analogy, in which

the writer's convictions are enforced, are excelled only by the intensity of feeling and the clearness of intuition, which are the guiding and pervading elements of the work. And the whole is made redolent with the poetic glow of spiritual fervor. The writer has reached a plane whence the relations of spiritual truths are, in large degree, seen; and many of the "problems" of faith find a solution in the book. We speak in terms of high eulogy, for the reading of the book will sustain it; and we have received from it a delight too great to cavil at points and interpretations from which we should dissent.

The "Two Friends" is an exposition of different methods of approaching truth based on different experiences. It is in the form partly of fiction, partly of dialogue, the "two friends" representing the different avenues to the same essential goal. In no other treatise have we seen a more satisfactory statement of the need of the shadow to the full setting of the brightness of the Christian life. The book worthily sustains the reputation earned by the former volumes.

8. Titan: A Romance. From the German of Jean Paul Friedrich Richter. Translated by Charles T. Brooks. In two volumes. Boston: Ticknor & Fields.

Those who have read Carlyle's paper on Jean Paul Friedrich Richter, which first appeared in the *Edinburgh Review*, and now published as one of his Miscellanies, will be thankful that an opportunity presents itself to test the claims put forth by that remarkable critic in behalf of the author of "Titan." The reading of the first volume assures us that the work must not be tested by the standards of taste which prevail in this country or in England. It is a romance, but has hardly a feature that makes it kin to anything in the whole series of Scott, or any romancer with whose writings we are familiar. It is a novel, but not in the sense that any one of the works of Dickens is a novel. The story is simply the thread on which all manner of gems are strung without regard to the "order of succession." "Titan" (the title gives no clue to the book) is the pouring out of a strong nature—a protest against the conventionalities of an age and a nation—a plea for man himself in opposition to the "accidents" of man. Carlyle speaks of "Jean Paul the Only." There is no one like him, either as predecessor or successor. He knows nothing of rhetorical rules; at least, he pays no respect to them. His story stops when the fit to moralize comes upon him, and moves on again when the fit is over. Style he has none. In everything he is spontaneous. But he is affectionate, and loves his race. In his sympathies he is democratic;

rank, position and hereditary claims weigh nothing with him. Goethe and Schiller, though they could but concede his intellectual greatness, looked upon him as an innovator. His humor is overflowing. It gushes forth not always with due regard to time and circumstance. There are many sayings and suggestions in "Titan" which can be understood only by those who are familiar with the literature and customs of his age and community. Very few, we judge, will get the full benefit of "Titan" at the first reading. Like "Wilhelm Meister," its treasures yield themselves only to those who have the patience to study as well as to read.

As to the translation, we take pleasure in giving the testimony of Carlyle, the highest living authority, by inserting an extract from a letter to the Translator. He says: "Finding your translation of such quality, I took steadily to reading it,—steadily gave myself about an hour of it, the last thing every night, by way of washing down the bitter dusts of the day with a cup of right wine before going to bed! I am sorry it was not done long since, for indeed I had not had any such reading for years back, and could not but acknowledge, spite of all my criticisms, that here was more of real human stuff than in all the novels written in my time. The book is beautifully printed, too, everyway an exquisite handful for a good reader. You have been wonderfully successful: have caught a good deal of the *tune* of Jean Paul, and have unwinded his meaning, in general, with perfect accuracy, into comfortable clearness, out of those coils he involves it in. I did not keep the original *open* all the way; but had a feeling that I was safe in your hands."

9. The Pulpit and the State: A Discourse, preached on Sunday, Feb. 15, 1863, by Rev. Willard Spaulding, Pastor of the First Universalist Society in Salem. Printed by request of the Proprietors. Salem: Chas. A. Beckford. 1863.

We have read this discourse with deep interest, not simply because its doctrines seem to us eminently sound, but because the example of the preacher—independent without any boast of independence—is a noble illustration and application of those doctrines. The leading points are somewhat as follows:—Government has a divine origin; it rests on a religious basis; is firm when it acknowledges Christianity, weak and sure to fall when it ignores Christianity; is always an exemplification of the religious character of the people; has imperative claims on the pulpit; finds its exaltation solely in the righteousness of those who support and administer it. We must give, as specimens of the spirit and purpose of the discourse, one or two brief extracts.

The position that government is really based on religion is thus amplified:—

"All governments acknowledge the existence of a religious element in man, and that provision for its development has been divinely made. They admit that it is the most important part of his being, and that the religion he accepts is paramount to all other forces operating upon him. No State can stand on the principles of infidelity. Let it deny the existence of Deity, make morality conventional, teach the doctrine that might constitutes right, and remove the grounds of hope, and its days will be quickly numbered. Let it remember only that its subjects are physical and mental beings, and they will shortly crush it beneath their feet. There must be rituals, or there can be no civil service. There must be altars, or there can be no magistrates. No government in the Christian world could stand a day without an acknowledgment of the Gospel;—no treasure would be given for its support, no arms would be stretched out in its defence. If it were not so, public opinion would be found mightier than the sword, and ideas more than a match for hissing bullets. The word of God cannot be overcome. It is, therefore, the highest wisdom in the State to encourage its promulgation. Its own safety depends upon its acceptance."

The stereotyped nonsense about "political preaching" is effectually disposed of in a few terse sentences:—

"The Christian Minister has been far too reluctant in rebuking the sins of the civil body. He has been deterred by the cry raised against political preaching, by a desire to avoid disturbance, and perhaps, in some cases, by the fear of want. He needs more of the spirit of self-sacrifice. Let him, if need be, put off his soft raiment, and put on camel's hair; let him give up his rich repast, and go out in search of locusts and wild honey. Let him not cry "Peace, Peace, when there is no peace;" but smite right and left against the enemies of God seated in authority. The wildest tempest is preferable to the calmest air, when freighted with the miasma of death. Do we preach politics when we rebuke wrong in the State? Then I suppose that is mercantile preaching which condemns dishonesty in trade; and that is scientific preaching which charges the instructors of our schools to regard the moral interests of their pupils. Such folly should be frowned upon and repeated no more."

Art. XVIII.

The Weapons of Spiritual Warfare.

The New Testament all along assumes the existence of an *antagonism* between the kingdom of Christ and the kingdoms of this world. Man regenerated is always and necessarily in conflict with man unregenerated. The disciple of Christ and the disciple of this selfish world will and must disturb, and interfere with, each other. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" (2 Cor. vi. 14–17.) By such interrogatives does the apostle indicate the necessary disagreement between Christ's religion and the unchristian world. Let us endeavor to apprehend the *full* significance of this disagreement.

The word *difference* does not express the full distinction, nor even the essential distinction between Christ and the world. Things may differ and yet not disagree. The lion and the lamb, even,—differing vitally as their natures do,—may nevertheless be trained to "lie down together" on terms of amity and peace. Gibbon alleges, and with truth, that in the times of Trajan and the Antonines, the different religions of the several nations of the Roman empire existed side by side, and without jarring or interfering one with another. The worshippers of Thor performed their rites it might be under the same roof with the worshippers of Jupiter, and yet neither party in any way disturbed the other. It is clear that differences, even in such matters as philosophy and religious worship, do not necessarily, nor always, involve *antagonism*.

Again, even the word *incompatibility*, though coming near to, does not yet *fully* express the distinction between Christ and the world. Incompatible things are certainly very liable to disturb one another, but it does not follow that there will be actual disturbance. Persons differing essentially in tastes, temperaments, dispositions and habits,

may nevertheless, by rigid self-control, prevent their points of disagreement from coming into actual contact. There are doubtless numerous cases in which two persons of the most incompatible tastes and temper and culture live under the same roof, eat at the same table, and share together the usual experiences of domestic life, and yet never come to open rupture. The occasion of irritation which each finds in the presence of the other, is by watchfulness and self-restraint prevented from stirring the animosity, the petulance, and open hostility which, in the absence of a moral or prudential restraint, would so easily and so quickly turn the quiet of home into a pandemonium. Incompatibility, therefore, though presenting strong temptation to open hostility, does not, of necessity, involve such hostility.

Even the word *hostility* requires the assistance of another word in order to make a full statement of the distinction or disagreement between Christ and the world. These two parties are divided by an *active* hostility. The warfare between them is actual, necessary and constant. Without even a momentary cessation, without truce or armistice, the contest between Christ and the world goes on; and it must continue until the one party or the other is overcome, completely, utterly, and everlastingly. Persons of incompatible tastes and pursuits may "agree to disagree." But there can be no such amicable adjustment of differences between those who are for Christ and those who are not for him.

In accordance with this nature of the opposition between the gospel and the unregenerated world, it is described in the New Testament as a warfare. The terms which are used to describe the character of Christ's religion, and the position and duties of his disciples, are taken in some instances even from the language of the camp and the battlefield. The religion of Christ is not only called a "kingdom," and his progress in converting souls a "rule" or "reign," but epithets more distinctively military are applied to him. Thus, the author of the Epistle to the Hebrews calls him the "*Captain*" of salvation (ii. 10); and this in accordance with the declaration of prophecy. "Behold I have given him for . . . a leader and *commander* to the people." (Isaiah lv. 4.) The disciple is called a soldier, as where Paul says to Timothy, "Thou therefore

endure hardness as a good *soldier* of Jesus Christ." (2 epis. ii. 3.) In another connection, he exhorts Timothy to "*Fight the good fight* of faith" (1 epis. vi. 12); and in summing up the results of his own apostleship, exclaims, "I have *fought the good fight* (iv. 7). Even Gamaliel saw, that on the supposition that what the apostles taught was of God, to oppose their labors was "to *fight* against God." (Acts v. 39.) And the pharisees saw the same in the case of Paul, when they exclaimed, "If a spirit or an angel hath spoken unto him, let us not *fight* against God." (xxiii. 9.) The success of Christ's mission is frequently called a "victory." "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto *victory*." (Matt. xii. 20.) The passages in the 15th of 1 Corinthians will occur to most readers. "For he must reign till he hath put all enemies under his feet;" "The last enemy that shall be destroyed is death;" "Thanks be to God which giveth us the *victory* through our Lord Jesus Christ." (Verses 25, 26, 57.) The Christian who is saved from the sinfulness of the world is said to "conquer," to "overcome" the world. Christ says of himself, "I have *overcome* the world." (John xvi. 33.) Says an apostle, "Whatsoever is born of God *overcometh* the world." (1 John v. 4.) Paul speaking of the tribulations, sufferings and dangers which came to him and his fellow Christians, feelingly exclaims, "In all these things we are more than *conquerors* through him that loved us." (Rom. viii. 37.)

There is a remarkable passage in the 6th chapter of the Epistle to the Ephesians, from the 10th to the 18th verses, inclusive. Were it not that in each instance a word is used to denote the metaphorical nature and spiritual application of the phrase, a reader would suppose that the apostle intended to describe the necessary equipments for sanguinary battle. The disciple is told that his opposition to the world is a "wrestle," not indeed "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." He is therefore told to "put on the *whole armor* of God;" to have his "loins *girt about* with truth;" to have on "the *breastplate* of righteousness;" to have his "feet shod with the preparation of the gospel of peace;"

to take "the *shield* of faith," "the *helmet* of salvation, and the *sword* of the Spirit, which is the word of God."

We certainly are not making too much of the figurative nature of the language we have thus quoted from the New Testament, when we regard it as recognizing, in the full significance of the term, the active, essential, and uncompromising hostility between Christ and the world—the world that is, so far as it has not positively ranged itself on the side of Christ. It also recognizes that in this active hostility, there is *hard work*. The soldier of Jesus Christ must literally endure hardness. The passage from worldliness to Christian discipleship is not "on flowery beds of ease," but from the outset to the victory it is a "wrestle." The conflict between the spirit and the flesh is not a holiday parade, but actual service. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." (Gal. vi. 17.)

The effort of man to pass from the state of nature to the state of grace—to pass from the love of the vanities and the selfish interests of this world, to the excellency that is in Christ Jesus; the effort of society itself, under the lead of saintly spirits, to exchange the dominion of temptation and sin, for the dominion of truth and righteousness; the effort of the nations to become in spirit, purpose, and policy, the kingdom of God and his Christ,—in every instance the effort is substantially the same—it is a "wrestle." In a word, Christian progress is *Christian warfare.*

Now warfare, in every sense of the word, supposes equipments. The veteran of a hundred battles would be powerless were his equipments taken from him. The soldier must have the *weapons* of warfare. The weapon indeed is the most important element in order to successful battle. Superiority in numbers, at least, is no equivalent for inferiority in weapons. A dozen expert marines in a little Monitor with its fifteen-inch Dahlgren, would be more than a match for all the wooden frigates and seventy-fours of the navies of the world. So Christian warfare has its weapons. Every true follower of Jesus Christ goes into the battle with the world "armed and equipped." We now come to the question which it will be our purpose to consider somewhat in detail: *What are the Weapons* of Christian Warfare? What is that which makes the Christian soldier proof against the darts of

the adversary, and which in the end makes him more than conqueror through him that loved him?

In the outset we must call attention to a distinction. In Christian warfare there are evidently *two kinds* of available weapons, which we will distinguish as the *simply useful* on the one hand, and as the *absolutely indispensable* on the other. There is a class of weapons which the Christian *may* use; there is a class of weapons which he *must* use. The nature of this distinction will appear as we proceed. Our question relates to the *indispensable* weapons of Christian warfare—those which are the disciple's strong reliance —those which give the victory. What are *these?*

Our first, and perhaps most important answer to the question, must be negative. We must state, with some fulness of detail, what are *not* the efficient weapons of Christian warfare, for, it seems to us, very good people even, are perpetually assuming certain implements to be these weapons, which in truth are far, alas how far, from being such. Now there is a negative statement which will indicate a principle whereby to distinguish the true weapons of Christian victory. *The weapons of Christian warfare have nothing in common with the weapons of worldly warfare.* The Christian will fight the world in the use of instruments *wholly unknown to the world*, and which the world cannot know. In the earlier annals of the Indian wars, the savage knew nothing of the musket—his efficient weapon was the bow and arrow. The European, therefore, fought him at an advantage so great, that numbers and even bravery were comparatively of little account. So long as the native did not use, or even know how to use, the invader's *peculiar* weapon, he was utterly and hopelessly at his mercy. In time, however, the savage became expert in the use of powder and ball, and then his resistance to the European became serious, and sometimes effective. Now the Christian who resists the world in the use of the weapons that are *peculiarly* his, has a similar advantage; with this difference in his favor,—he not only uses implements which the champion of the world cannot *now* use, but which he *can never learn* to use. He can understand and use the Christian weapon only by becoming a Christian, and then he is on the side of Christ against the world!

In proceeding to a more specific answer to the question,

what are *not* the weapons of Christian warfare, we shall name certain things which the Christian world nevertheless *may* use—which it will do wisely to use, our position being that while they are not *the* weapons, the peculiar and efficient implements of Christian advancement, they are, at the same time, available as helps.

I. First of all, we remark that education, in any sense in which the term has authoritative usage, is not one of *the* weapons of Christian warfare. We certainly believe that education will be useful—will be a great help to the cause of Christianity. We are heartily in favor of institutions of learning. We are rejoiced at the liberality and energy with which the New England States at least have placed a good English education within the reach of every youth who has the natural capacity to receive such a boon. The leading religious sects have shown foresight in the encouragement which they have given to educational institutions. In the numerous universities, academies, and schools of humbler grade, founded and patronized by most of the Christian denominations in this country, the children of light have shown something of the wisdom of the children of the world. Our own denomination, heretofore rather negligent in this important particular, is, we are glad to see, awaking to the claims of a higher and more liberal intellectual culture. Tufts, Lombard, and the St. Lawrence Universities, in their intellectual results have already proved most potent agencies in the advancement of Christian Universalism. Christianity owes much to its schools of learning. In its contest with the unsanctified world, education is one of its effective weapons.

Nevertheless, education is not one of *the peculiar* weapons of Christian warfare. And for this reason: education is equally effective on the side of the world. It can serve sin just as effectively as it can serve righteousness. Intellectual men are not, by any necessity, by any probability, even moral men, much less religious. The highest mental accomplishments are often seen in connection with vicious habits. The scholar, the poet, the orator, even the statesman is frequently depraved in spirit, and lawless in act.

Is proof needed on this point? Does not every one's observation furnish but too many examples that the highest of mental attainments may exist with the most profligate of

vices? Then look at the great engine of popular education, the Press; does any one ask for proof that this vehicle of knowledge, most potent of all, can serve Satan just as effectively as it serves the Lord?

> "How shall I speak thee, or thy power address,
> Thou god of our idolatry, the Press?
> By thee religion, liberty, and laws,
> Exert their influence and advance their cause:
> *By thee worse plagues than Pharaoh's land befel*
> Diffused make earth *the vestibule of hell*:
> Thou fountain, at which drink the good and wise;
> Thou ever-bubbling spring of endless lies;
> Like Eden's dread probationary tree,
> Knowledge of good and evil is from thee."[1]

It would be a difficult task to do anything like justice to the good which the press has done for mankind. Its invention has proved perhaps the greatest aid to civilization the ingenuity of man has ever devised. The reformation so successfully carried on by Luther and Calvin had been impossible but for the printing-press. Through the wholesome information it circulated to millions, emancipation from spiritual bondage made the half of Europe, heretofore wholly under the yoke of papal bondage, measurably free. Bibles and religious books have been put into almost every cottage, where, but for the press, there would have remained the most abject ignorance touching the most important forms of wisdom. We hope never to be forgetful of the immense service to humanity rendered by the press.

Yet we must say of this mighty agency for good, what the apostle James said of the tongue, "Therewith bless we God . . . and therewith curse we men." "Out of it proceedeth blessing and cursing." It is a fountain alike of sweet and bitter waters. According to an estimate made about ten years ago, the issue of immoral publications in London alone reached the enormous number of near twenty-one millions yearly! Most of the so called light literature of the age is reputed to be both enervating and demoralizing; we say it is so *reputed*, for our reading in this department of literature we are willing to confess is extremely slight. Beyond question, the press can, with equal facility, serve both Christ

[1] Cowper's "Progress of Error."

and the world. It is not therefore one of the peculiar implements of Christian warfare.

II. No one will be asked to prove that in most of the enterprises in which men engage, *organization* is a powerful if not an indispensable aid. Human efforts increase mightily when they are made to coalesce and concentrate in obedience to a controlling purpose. Every one is familiar with the comparison of the sticks. Taken singly, it requires but a child's strength to snap them; taken together, the strongest hand cannot even bend them. The immense cables which support the suspension bridge at Niagara—strong enough for a heavy train of cars to pass over in safety—are composed of single wires, which, taken singly, are easily parted. How frail are the single threads which united and twisted make the cable which holds a ship in a tempest. Now this union of subtle elements of strength—this twisting into unity of numerous individual forces, each in itself comparatively trivial—is organization. It makes the difference between an army and a mob. It makes the difference whereby five shall chase an hundred, and an hundred put ten thousand to flight. The difference between a nation and the individuals it embraces is that of organization. Power combined, systematized and directed, this is organization.

Now we advocate the doctrine that religion should and must use this potent instrumentality. There should be combined, systematic, wisely directed efforts for the spread of Divine truth, and the upbuilding of God's kingdom in the earth. The first labors of Christ were indeed scattered, and seemingly had very little of systematic aim. And his converts followed him, drawn by sympathy, but not in obedience to any organic purpose. But this was only temporary—incidental to the beginning of the Master's toil. "But when he saw the multitudes (who followed him) he was moved with compassion on them, because they fainted, and were *scattered abroad*, as sheep having no shepherd." And immediately Christ organized his labors, commissioned his apostles, and gave them *specific* instructions. From this the Christian movement became an organization.

The Church of Christ—however different persons may regard its origin and immediate purpose—is substantially an organization; a union of religious affections, aims, and

results; a systematic agency for the upbuilding of the truth of Christ. We are then, alike from principle and policy, the advocates of organized efforts in things spiritual. We would have our own denomination emulate in this particular the wisdom of the older sects. Orthodoxy is a gigantic power in our land, and this not simply because the orthodox have individual zeal, but because they are banded together, and the sum of their zeal is a unit. Individualism has its place and its sphere in religion. The rights of private judgment are sacred, and no organism may presume to interfere. Each soul must worship, be dutiful, and have faith on its own responsibility. No man has the right to dictate opinions or practices for another. All this we grant; all this we shall strenuously defend, when the points are called in question. But the particulars in which affections, opinions, beliefs, and tastes agree, and in which we would have them act upon the minds and hearts of other men, must be organized—must, that is, in order to their full efficiency. As missionary powers they will run to waste, if indeed they do not dry up, unless combined and guided to prescribed ends. Organization is of vast importance to the strength and effectiveness of every Christian enterprise.

But in the contest with the sinful world, the Gospel, though *using* organization cannot *depend* upon it. It is *a* weapon of Christian warfare, but by no means *the* weapon. We have said that the agencies by which the cause of Christ is to overcome the world, can have in them *nothing in common* with those of the world. But the world can use organization—use it, too, with just as much effect, other conditions left out of the account, as the Church of Christ can secure from it. What measure of reform coming in contact with the prejudices and appetites of men, is ever organized, but is offset by a counter organization? If the friends of temperance, or of liberty, or of any species of social reform, band themselves together for greater efficiency—as they ever should do—do not those of the contrary part, those whose selfish interests and base passions and habits are associated, likewise combine for resistance? We do not forget the history of the temperance movement in most of the northern States during the past ten years. It is notorious, that on the score of organization, the friends of sobriety

have been more than overmatched by those opposed. The triumphs they have won, greatly aided by organization, have nevertheless found their efficient cause in a higher principle. The struggle now going on, in this country, to determine whether civilization or barbarism is to be in the ascendant on this continent, has proved that simple organization has been quite as effectual on the side of treason as on the side of loyalty,—that it tells just as effectually for slavery as for freedom. Truth, righteousness, faith and worship may and should organize; and so error, wickedness, unbelief and impiety can and will organize. As a power thus common to both the cause of Christ and the world, organization cannot be one of the peculiar weapons of Christian warfare.

III. Again, consider the potency of wealth when judiciously appropriated. The methods whereby money can aid the cause of Christ are innumerable. It can found and endow institutions of learning under auspices that shall tend to the spread of divine truth. It can educate men for the especial work of laboring wisely and effectively in the gospel field. It can multiply books and periodicals for religious instruction; and it can scatter them far and wide, where in cases innumerable the seed shall yield a hundred fold in Christian fruit. The press, as we have already seen, a powerful ally in any cause, in the hands of those who have the means as well as the disposition, can be made to accomplish marvels in the advocacy of the Christian cause. And organization, also seen to be powerful, in the direction alike of good and evil, could be greatly increased in the service of Christ, by a judicious appropriation of this world's possessions.

The want most deeply felt in all working institutions having good for their object, is financial. Churches, schools in the interests of religion, missionary purposes, too generally languish for want of that of which the world has more than enough. In our own denomination, how pressing has been the need, and pressing still is the need, of the financial support. Our young universities, our preparatory schools, our periodicals, our parishes, our Sunday schools, our missionary schemes; how much would they accomplish were the material conditions of energetic labor fulfilled. Money is wanted; and did our various organizations re-

ceive hundreds where they now receive but units, all could be judiciously appropriated to the upholding of our Zion. But we will not amplify a point so obvious. Who that reads this but has seen, perhaps felt, and painfully and despairingly felt, the truth of what we affirm.

Money then we may assume is of vast use in the warfare of Christ against the world. But here, as in the case of organization and education, the power of which we speak, can promote heresy as well as truth; can be made to foster wickedness as well as tell for godliness; can corrupt churches as well as make them efficient; can serve Satan as well as God. Wealth is a power palpable to all, but it is a power common alike to Christ and the world. It is not, therefore, the peculiar weapon of Christian warfare.

We have thus far treated our subject negatively. We have shown, in a few leading particulars, what are *not* the implements on which Christ *depends* in his conflict with the world. Our aim has been to intensify this point—that the weapons which are peculiar to Christian warfare, and by which its victory is to be made certain, are weapons which the world itself cannot use. If the Gospel brings education, or organization, or wealth to bear on the world, the world in its turn can bring education, or organization, or wealth to bear against the Gospel. But when the Gospel shall bring into the service those weapons that are *exclusively its own*, the world cannot even parry the blow, but will receive the shock, and be amazed and confounded. The weapon which is intelligible enough to the Christian warrior, is mysterious to his sinful foe. The ungodly world cannot comprehend it, and knows not how to meet it. Affirmatively, then, what are those mysterious agencies, what are those resistless forces, what are the *peculiar* Weapons of Christian warfare?

Here we must call attention to a principle of fundamental importance in the treatment of all Christian themes. Because a statement is common-place, we must not overlook its truth; nor must the frequency with which we have occasion to make the statement render us inattentive to its significance. The statement is trite, yet contains the truth of truths, that Christianity is of God. Man did not make it—did not develope it. It is God-given, and God-revealed.

In the very opposite of the human sense, Christianity is divine; and the peculiar implements whereby its power is to be made manifest, *are also divine.* Now education, though good, is human, and so the world even in its ungodliness can understand it, and fight it on its own tactics. Organization is good, but it is human, and so the world can understand it, and oppose organization to it. Wealth is good, but it is human, and so the world can understand it; and when it is made to act against the world it can be met, and generally more than met, by wealth; for even diamond will cut diamond. But what implement, *more than human*, can the soldier of Jesus Christ wield, and leave his sinful foe bewildered, if not struck down,—mystified if not conquered,—dispirited if not dispersed? What weapon, *God-given*, makes the Christian warrior invincible against assault, and in the end more than conqueror? We can, in general terms, answer the question by quoting the words of an apostle. "Whatsoever is *born of God* overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (1 John v. 4, 5.) In this answer we perceive no simply human element; nothing that the enemies of God and Christ can share in common with the friends of God and Christ. "The natural (or worldly) man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) The enemies of Christ, then, when met with the peculiarly Christian weapons, are mystefied, confounded, and in the end overthrown.

The apostle has stated as a general characteristic, that "the weapons of Christian warfare are not carnal." (2 Cor. x. 4.) In no sense are they physical. They are certain states of mind and heart which make the true believer invincible, and which to the ungodly are mysterious. They are the effect of the Divine element filling the soul, lifting it above earthly considerations, and making it "strong in the Lord and in the glory of his might." The Christian weapon is in the thought which takes possession of the disciple's understanding; in the emotion which floods his soul; in the conviction that stirs his conscience; in the purpose that sets his will—it is all in the Spirit of God which as it

becomes integral in the faithful believer's very nature is a love that wins, subdues and sanctifies—a persuasion unto penitence, and a power unto salvation.

To describe the peculiar weapons of Christian warfare is therefore to describe the states of mind and heart in which the disciple of Christ goes forth to battle with sin—states of mind and heart which make him effectual in warring against an ungodly world—states of mind and heart which in the end shall make him more than conqueror through him that loved and died for him.

I. It is a state of mind wherein the Christian warrior sees and comprehends the object which is set before him. He sees the object to be the securing of souls from sinful bondage; and he comprehends the *worth* of souls—the worth of redemption that is to be wrought in them and for them. Herein the Divine element inspires him, and he sees in the light of a heavenly illumination.

Every person, the unsanctified as well as the sanctified, can indeed read, and may think that he really believes the fact, that the soul is more than the body, as the body is more than its raiment; that the kingdom of God comes first in importance, and that worldly considerations are secondary and tributary thereto; and that it is the duty of every one to set his affections on things above and not on things earthly. Any average understanding can get something of a meaning out of such words. But it is only when the vision is made clear by a spiritual regeneration, that the soul *sees* the reality, and the worth of souls is intelligibly appreciated. Then, before the grandeur of the immortal spirit material splendors fade. Then does the glory of earthly diadems pale in the presence of the regal majesty of a regenerated heart. Then do the clamor and plaudits which herald earthly fame lose their charm; for all other things that can be named are not worthy to be compared with the divine nature in man when filled and illumined by the spirit of God.

Seeing thus so clearly and feeling thus so profoundly the work to which his energies are set, the soldier of Christ goes to the battle with an earnestness that astounds the enemy. He has risen to the dignity of his task, an immortal dignity. His countenance is radiant with an immortal purpose. All the forces of his nature are enlisted. His

presence is redolent of power. His holy vision is a weapon which the foe feels to be real, but which he cannot comprehend.

The fact we here allege, judged from a worldly standpoint, is mysterious; but the argument we offer in support of the fact is simple, is in accordance with a fundamental principle in the reasoning of every intelligent man. We affirm that the true disciple will give all his heart and strength to the Christian cause, on this universally admitted principle, that men usually (perhaps always) *act in accordance with the strongest motive.* Place before the beggar, in one hand gold, and in the other hand an equal quantity of silver, and, motives of caprice out of the account, it is easy to predict which he will choose. Ordinarily, at least, of two objects man will choose the one which seems to him of most worth. God places before us Christ and the world. Which are we morally certain to choose? That which seems to us of most worth! No man, we feel safe in saying, will choose Christ *merely* because he is commanded to do so, *merely* because he has been educated to believe that he ought to make this choice. At least, a choice so determined will be only nominal—it will be followed by no corresponding act—it will not make the chooser strong, earnest and valiant. No; he must *see* that Christ is worth more than all things arrayed against him; seeing this, the strongest motive will do its appropriate work; and he will enlist under the banner of the Cross, and fight with an earnestness and perseverance that shall make resistance vain.

II. A peculiar weapon of Christian warfare is the state of mind and heart which makes the believer willing to sacrifice all things—even glad to do this if the occasion calls—for Christ as opposed to the world. Wealth, fame, social position, the honors and emoluments of the world, friendship, sympathies—all can be surrendered without a regret or a murmur, when the man who really *sees* the excellency of Christ, is called upon to choose between his possessions and his Master. What touching significance in the words of one who was brought to this choice, and literally gave up all that was dear in this world, that he might have the righteousness of Christ, and be loyal to his cause:—"I count all things but loss for the excellency of Christ Jesus my Lord; for whom I have suffered the loss of all things,

and do count them but dung, that I may win Christ!" (Phil. iii. 8.) How do such immortal words make the blood throb even though removed by the interval of so many centuries! The case of Peter and John who were imprisoned by order of the Sanhedrim, and afterwards cruelly and ignominiously beaten because they persisted in preaching Christ, illustrates our present point. "And they departed from the presence of the council, *rejoicing that they were even counted worthy to suffer shame*" for the name of Jesus." (Acts v. 41.) What a state of mind and heart is that which counts it a cause for rejoicing to be beaten for devotion to Christ! In the same spirit Paul wrote to the Colossian disciples, that he rejoiced in his sufferings for their sake. (i. 23.) In the same spirit Peter wrote to his fellow disciples, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but *rejoice*, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter iv. 12, 13.) Christ had said substantially the same in his Sermon on the Mount, wherein it is declared to be a blessed thing to be reviled and persecuted, and be accused of all manner of evil, for righteousness' sake. (Matt. v. 11, 12.)

Now this spirit of entire self-sacrifice, that counts suffering for Christ a privilege, that casts off everything that steps between the soul's love and him—this is a weapon of Christian warfare the world knows not how to parry. It cannot understand such a spirit; knows not how to meet it; sinks appalled and crushed before it. Such a spirit has never been conquered. The body which is its shrine has indeed been destroyed. It was once destroyed on Calvary. But the martyred spirit only gained thereby its freedom, and so rose to a higher pinnacle of power and command. Never has the world of pride and wickedness raised against itself so potent a power, as when in its madness it made glorious the Cross—made it the sacred emblem of the spirit that is yet to overcome the world. Futile as the spray that spits against the ocean rock, is the opposition of the world against the spirit which counts it joy to suffer for righteousness—which welcomes stripes and imprisonment if these come from loyalty to Christ—

which even in death exults, if it is for Jesus that life is yielded up. And this spirit is *peculiarly* Christian; it dwells in every truly Christian breast. The occasion always finds it. The world cannot destroy it, cannot strive against it, in the end must fall before it.

III. Another peculiar weapon of Christian warfare is the state of mind and heart in which the believer sees the final result. With him it is not a calculation of chances, nor a balancing of probabilities. He is *certain* of victory. He knows (what the unregenerate do not know) the essential weakness of everything that is opposed to the reign of Christ. From his lofty and yet clear vision he sees that the temple of Satan is built upon the sand, while he, himself, as a true disciple, knows in whom he trusts. His feet are upon a rock. And, in the work of righteousness, he knows that he is but an instrument; that the sovereign ruler is God. The passions of the moment may seem to break through all restraints, to drown every scruple, to silence every voice of reproof. For a time the wrong may appear to triumph. The cry for justice may seem to be unheeded; the wail of the orphan to excite no pity; the groans of the oppressed to move no compassion; and to the superficial vision, the world may be given over to be the prey of the spoiler. In our impotence we may ask, Why are the wicked prospered? Why are they not troubled like other men? Why do their eyes stand out with fatness, and why have they more than heart can wish? But when our vision is clearer, and we look down from the mount of a sanctified experience, we see that our impatience was unwise, that our questioning the justice of the Great Ruler was hasty and superficial; for then we see that the wicked, whose prosperity aroused our envy, stand upon slippery places—that suddenly they are cast down to destruction.

To him that is born of God, who sees the working of eternal principles in the light of a heavenly illumination, the end is clearer than the noon-day. His trust is not in the arm of flesh, but in him whose counsels never err, whose purposes never fail. And what a strength comes from this assurance! What pains, what tribulations, what present reverses, what weariness of hope deferred will be borne, cheerfully and resignedly, when the clear vision sees the victory beyond! The kingdoms of this world cannot *resist the* spirit that is born of such confidence.

Art. XIX.

The Argument from Analogy.

"All things are double, one against another; and God hath made nothing imperfect."—*Apoc. Eccl.* xlii. 24.

That portion of our large Bible called the Apocrypha, though not deemed wholly inspired and authoritative, contains many wise sayings and much valuable instruction.

The verse quoted above is a specimen. The author is supposed to have been Jesus the son of Sirach. Comparatively little is known respecting the man, but his words seem to open a door into eternity, and to suggest thoughts that soar toward heaven and strive to solve the problem of human destiny in the mysterious, spiritual hereafter.

We are informed in the preface to "Butler's Analogy," that "on this single observation of the Son of Sirach, the whole fabric of his defence of religion is reared." His excellent work is studied as a text-book in many of our colleges, and his arguments and illustrations are repeated by many of our able theologians, as clear, unanswerable and convincing. Hence, in selecting this passage as the key-note of our theme, and in examining and elaborating the analogies which it suggests, we are only walking in a well-trodden path, and following the footsteps of illustrious predecessors.

Analogy is resemblance. A plough and a ship are analogous in their movements. One furrows the land, the other the water. The growth of a plant is analogous to the development of the human mind. Each proceeds silently, slowly and mysteriously. According to St. Paul, the sowing and reproduction of grain are analogous to death and the resurrection. Similar analogies abound in every department of life and nature.

Reasoning by analogy is an attempt to deduce the unknown from the known; to ascertain the future by the indications of the present; to judge of the spiritual by the material, to look through nature up to nature's God. Thus, noticing that one tree has roots, we infer that all trees have roots. Remembering that snow has fallen every winter,

we conclude that it will continue to fall every winter. Knowing that material beings are regulated by laws, we judge that spiritual beings are also regulated by laws.

Assuming that like things serve like purposes, and that similar causes ultimate in similar results, analogy suggests that the powers and laws which shape and control affairs in this world, exist throughout the universe, shaping and controlling worlds and beings similar to ours, beyond the sphere of earth and on the other side of the grave. It supposes that all things here are duplicated there,—one over against another. In the phraseology of Swedenborg, "things earthly correspond to things heavenly." As there are in the ocean imperfect shapes and types of almost everything on the land, so the living creatures of earth, with all their various powers and characteristics, may be humble types and prophecies of more glorious beings and higher states of existence in the spiritual realm. So far as we know, the laws and powers that form and govern here are universal and eternal, and hence, wherever there is similar material, they will form and govern similar things and beings forever.

Reasoning in this way from a falling apple, Newton discovered the true theory of planetary motion, and divulged the secrets of the stars. In like manner, from the curious mechanism of a watch, Paley attempted to demonstrate the existence of a Supreme Architect of the universe. So also, from the "constitution of nature," Butler essayed to prove man's immortality, and reveal the arcana of the invisible world. We propose to carry out the analogies a little more closely and a little farther than most men are willing to venture.

We are aware that great difficulties lie in the way. Our mortal eyes cannot see through the dark veil that ever hangs between earth and heaven. We are not positively certain that anything in this world resembles anything in the next. Though the soul does not yield to the king of terrors, its condition hereafter may be unlike anything we can now imagine. We can really *prove* nothing by analogy, though we may thereby help ourselves to a stronger faith and a brighter hope. We gladly accept what the Gospel teaches, and then by analogical reasoning, try to go on towards perfection, right happy if our light increases.

1. The world is full of life. Every inch of space, every crevice and pore of earth, abounds in living creatures. Field and flood, forest and air, the polar snow and the flinty rock are all densely peopled. In addition to the hosts of larger beings that throng our every path, the microscope discloses millions on millions of living animalculae too small for the unassisted eye to discern; and no doubt there are myriads more so very diminutive that our best and most powerful glasses fail to bring them into our sight. There is no cold so intense, no darkness so black, no desert so dry and drear, no ocean bed so deep, as to exclude life and reproduction. Life seems universal and illimitable.

Now the same causes that produce living creatures so abundantly in this globe, in all probability produce them also in other globes and throughout the entire universe. The sun, moon, stars, and even what we call empty space, must be inhabited. In some form, vegetable, animal, human or spiritual, life must be as extensive as creation, and as multitudinous as nature can support. As some are too minute for us to see, so others may be too refined and spiritual. Yet seen or unseen, here or in higher spheres, whether composed of matter or spirit, each one is a real, living, self-acting entity.

2. Further, a regular gradation of living beings is apparent, extending from the lowest to the highest types. Beginning with the nearly flowerless and seedless ferns and lichens, the scale runs up through all degrees of vegetable development, till it reaches the gigantic fruit-bearing tree, the gorgeous fragrant rose, and the wonderful sensitive plant. Thence passing through the semi-vegetable polypus into the animal kingdom, it continues by finest gradations up to the sagacious elephant, the humanlike ourang, and intellectual, lordly man.

But does the series here end? In forming man, did the Creative Power exhaust its skill and energy? We can imagine beings much higher than men. There is certainly space enough in which they might dwell. The Infinite could call them into existence. Analogy affirms that they do exist. The graduated scale of living beings goes on beyond our dim sight, up to angel, archangel, principality, power, till at last, in a blaze of dazzling glory, it reaches and terminates in the Most High. Thus the "great chain

of being, from Infinite Perfection lessening down to the brink of dreary nothingness," is not a mere poetic fancy, but a sublime reality. Not a single link is wanting.

3. On earth, reproduction and death is the universal law. Among all species, "one generation passeth away and another generation cometh" in rapid and perpetual succession. But a dark shadow lies over each extreme of life. Whence the young come, and whither the aged go, are mysteries. Each individual enters the world small and feeble, grows comparatively large and strong, and then disappears. Thus host after host is marching across the narrow platform of earth.

Something analogous to this is continually taking place in the mental and spiritual worlds. Every embrace of a new beauty, love or truth, is a conception. When a soul has thus conceived, its life currents immediately change their direction. Growth in grace, knowledge, power and joy, commences and steadily progresses. At the full time, and perhaps after many a fear, doubt, pang and struggle, a new creature is born, a new and higher life begins. To its delighted gaze, old things seem to have passed away and all things to have become new. This transition by conception and growth, is called death by the soul's companions of the lower grade, but birth by its peers of the higher grade.

Many such changes take place in every person's experience. From embryo to infancy, thence to maturity, thence to love, thence to parentage, thence to deeper thoughtfulness, thence to the decrepitude of old age, and thence to the spirit land, is each a birth and a death. Nor can the progress cease while the soul lives. On, ever on, it must go, increasing in wisdom, knowledge, goodness and happiness. To die to the old and to be born into the new, is its destiny, and from it there is no escape. Wherever living, finite beings exist, there must be conception, birth, growth, maturity, old age, death, new birth or resurrection, growth again, and so on in endless succession. God, being infinite, is by necessity unchangeable. All others by necessity progress. Thus even in the immortal world, one generation passeth on, and another generation cometh; and across each heavenly sphere, host after host of glorified spirits is continually "marching along."

4. But will the soul of man survive the shock of death?

Does nature teach human immortality? This is the main question; and happily, the answer is distinct and satisfactory.

Nature is intensely economical. She permits nothing to be lost,—not a grain of sand, a drop of water, nor a vesicle of air. She raises all her dead, and breathes into them fresh vitality. The most ragged shoddy and the most filthy guano, she works over into new and beautiful forms. She permits no motion to cease and no power to be exhausted. "The agonized shriek of the refractory slave as he is thrown into the sea on the middle passage, vibrates the air forever; and his pitiable sinking body disturbs the entire ocean ever after." The steam power that propels the locomotive floats away into the clouds and returns again in the storm. Consumed or decayed animal and vegetable matter, ashes, smoke, and even gas readily pass into new living forms. The winds and waters move, and the rapid lightnings play, in perpetual circles. There is no increase or diminution. What has been, is now and ever will be.

The soul, the thinking power, is much more noble and valuable than the body. If nature preserves the less important with so great faithfulness, will she suffer the more important to be annihilated? Is the human body, the comparatively worthless casket, to be saved, and the soul, the precious jewel, to be lost? The supposition is absurd. If no lapse of time, no corroding rust, no intense heat can destroy one particle of matter, we may rest assured that life and spirit which are mightier than matter, cannot and will not perish. When the dust returns again to the dust as it was, the spirit will also return to Him from whom it came. There, in a higher sphere and in a more beautiful form, it will forever retain its essential qualities and exercise its divine powers of memory, affection, understanding and volition. By the economical laws of nature, not a single element or characteristic of body or soul can possibly go out of existence. Not to believe in immortality is therefore unreasonable.

5. But, it may be asked, will not the spirit, after it leaves this clay tenement, be dissipated in space or absorbed in Deity, and thus lose its personality? If so, then although we continue to exist, our immortality will be unconscious and valueless.

So far as we know, all life on earth is organized, and all intelligent life is personalized. Each portion has a body and is an individual. One portion constitutes a tree, another a reptile, another a bird, another a man. Each living entity has a shape, and occupies a space which no other can occupy at the same time. The body of each is beautiful, and its organs are admirably adapted to its nature, wants and mode of life. Moreover, each preserves its individuality, and if intellectual, its personality. We are so accustomed to this general law that we can form no idea of a living being destitute of a body. If, therefore, we indulge in any hope of immortality, it must be of a personal, bodily existence. A bodiless existence is no better than annihilation. We may as well not live as be dissipated in space or absorbed in infinity.

In this world, life possesses the ability to gather suitable materials and fashion for itself a body adapted to its wants. Even vegetable life can work this wonder. The elements come at its call, and build for it a house at its bidding. We know of no reason why all life should not forever retain this inherent power. If so, then the living souls in the higher spheres must have organized bodies suited to their nature and condition, must preserve thereby their personal identity, must be visible and cognizant to each other, must have dimension and occupy space, must have "a local habitation and a name," and must to all intents and purposes be actual persons, as real and definite as men on earth. They may not have forms and organs like ours; but as nature permits neither inconvenient shapes nor needless members to disfigure and incommode her children, they must have comely forms and organs suited to their sphere. It is true the spiritual people are not visible to our mortal eyes, nor is heat, air and many of the gasses, but they are not therefore unreal and unsubstantial. They actually exist, and perhaps we are constantly surrounded by these high, holy, viewless "children of light."

6. But spiritual men and angels may be only a portion of the inhabitants on the other side. God and nature delight in variety. They have and use an infinite number of dies and moulds in fashioning living forms. There are many thousands and perhaps millions of different species in the animal and vegetable kingdoms, and yet each individual

of all these countless myriads is unlike any other. No two things in the world are exactly alike,—not even two leaves nor two blades of grass. There is every imaginable grade and shade of color, size, form, nature, capacity, style of living and mode of action. From this wise and excellent arrangement, we have all types of beauty, all combinations of harmony, all kinds of occupation, all degrees of affection, and every variety of pleasure. And for these purposes, all these varied forms of being are needful and useful. Not a plant or animal, great or small, could be spared without destroying the nice balance of creation, marring the beauty of its perfectness, and diminishing the general happiness of earth's great family. Ferocious beasts, reptiles and insects, help do the world's work. The thorn, violet, and tiny stalk of moss, help fill out and beautify the landscape. The chirping cricket, the buzzing fly, and the piping frog, help sing the sublime psalm of life. We may not see the design of the divine composer, nor comprehend the rules by which he wrote the Oratorio of Creation, but we are satisfied that the work is perfect in every particular. Happiness is not only almost infinitely multiplied and carried into every nook and corner of earth, but we also derive constant and exquisite enjoyment from the living, growing, beautiful, happy creatures by which we are surrounded.

Now while earth is so bountifully stocked with happy humble life, can we believe that heaven is all desolate and barren? Is the "shining shore" unadorned with a single smiling flower or waving bough, and uncheered by a single singing bird or sporting animal? Is it all changeless, silent, dreary, like the splendid but cold and solemn rocky chambers of the Mammoth Cave? If so, how very sad it must be for a lover of nature,—a Linneus, a Cuvier, a Humboldt, an Audubon,—to dwell there! How lonesome and homesick must be the children that go there, till they get accustomed to monotony, and learn to be solemnly indifferent to blank emptiness! Well may we all shudder at the thought of death, if variety is all on this side the grave.

It cannot be. The Hereafter has its fauna and flora,—its animals and vegetables. Our dreams and poetic visions of the beauty and blessedness of that faultless realm, are not all false and fallacious. Celestial rivers, "clear as

crystal," meander through that spiritual garden. On the banks thereof, grow plants and trees bearing flowers and fruit. The fields are carpeted with living green. Living creatures, full of joy, analogous to the animals of earth, roam over the fair meadows or bound through the luxuriant forests. Birds sing amid the foliage, and bees hum as they gather nectar from the fragrant blossoms. These beings are not gross and earthly, but refined and heavenly. Thus, there as here, on every side and in every degree, life abounds with all its variety of wonderful concomitants of beauty, grace, motion, love and enjoyment. And there also the lower orders elicit the attention and augment the pleasure of the higher. The botanist and the naturalist, the child and the philosopher, each finds abundant opportunities to continue his favorite pursuit. Heaven is exceedingly delightful, because it has such an exceedingly great variety of attractions.

7. But a sombre shadow, for a moment, now falls on our spiritual vision. If heaven is so like earth, does it not also abound in misery? Our world is full of evil. Ignorance, mistake, sin, injury and suffering are found in every stratum of earth life. Animals and even vegetables share in the general calamities. Diseases, rents, spots or stains, weaken or disfigure everything. Not a single thing on earth appears entirely uninjured and perfect. Agony, war, carnage, make every place a Golgotha, and every moment ghastly with horror. Hosts of living beings, the carnivora, subsist wholly by plunder, rapine and murder. "Man's inhumanity to man" and beast, makes untold millions mourn. If in these respects the yonder realm resembles this, then all our fair hopes and fond anticipations are blighted, and awful gloom robes the future in unmitigable sadness. But let the truth prevail though the heavens fall and their glory vanish.

The Infinite alone knows all things. All finite beings are to some extent ignorant, and ignorance is liable to make mistakes. The angels and even the loftiest archangels may therefore sometimes err in opinion and action. If they are compelled by law, fate, necessity, or Deity, in all cases and at all times, to think, feel and act exactly right, then they are abject slaves, mere machines, and heaven is utterly destitute of voluntary goodness and pure virtue. Such ham-

pered angels might be beautiful, innocent, and perhaps useful; but they would at the same time be entirely devoid of all the nobler qualities that impart dignity and glory to intelligent beings. But this is hardly supposable. We prefer to think Milton was right. All spirits are "free to stand and free to fall;" and more than "third part" do occasionally fall into mistakes. The immediate result of mistakes is unpleasant. It saddens a person to find that he has thought wrong and perhaps thereby done wrong. Hence, there may be, and one can almost say must be at times, unpleasantness and positive misery in heaven. So far, then, it resembles earth, and its people are like ourselves.

But on earth, no one is content to remain mistaken and to suffer the sad consequences. Instinctively every person tries to find the truth, to escape evil, to go up higher and on towards perfection. It is true, many mistake the right way and means, and for a time make bad matters worse, yet each one keeps trying to get, to have, to be or to do something better. Aspiration is an essential attribute of the human soul, ever active and powerful. There is no proof nor probability that it will cease at the death of the material body, for it is not a part nor characteristic of the outer man. Grant, as we must, that the desire for improvement will exist in the soul beyond the grave, and then, there as here, though mistakes be made, the erring spirit will desire and strive to have them corrected, and to grow in grace and knowledge; and in the clearer light and longer day of that blessed clime where dwell the kindest and wisest teachers, each one that falls will rise again, wiser, stronger and happier than before.

Nor is this all. What we deem evil, is often disguised good. Pain, for example, is generally and perhaps always a blessing. It notifies us that we have violated some law and done some wrong, and that we should pause, reflect and reform. In the divine economy, punishment is simply the painful result of transgression.

Its design and tendency is to correct and improve those who are exercised thereby. If our hand did not smart, we might carelessly hold it in the fire till it was charred and spoiled. If conscience did not lay on the lash, we might heedlessly go down to perdition. Every pang of remorse is an emphatic exhortation to "sin no more." In

the bitter throes of anguish, many a high resolve is made and many a noble thought is born. Hence, we ought to be grateful for the saving mediation and ministry of pain. We should rejoice that mistakes are corrected and sin rebuked by chastisement. Neither here nor hereafter should the rod be spared and the child spoiled. If mistakes are made and faults committed in the immortal sphere, it is pleasant to think and hope that something like misery will advertise the delinquents that they are wrong, and induce them to inquire more diligently and act more cautiously. Thus by what we too hastily call evil,—by experiment, failure and re-investigation, through light and shadow, pain and pleasure, the soul climbs away from grossness, weakness and impurity, towards all goodness, knowledge and purity. Regret, remorse, fear and shame are golden rounds in the ladder on which we must ascend. Now, they may seem grievous, but eventually we shall realize them to be joyous.

8. But we should reason from things as they actually are, and not as they chance to seem. Though there is some misery in the world, yet there is also an immense amount of happiness. Pleasure is the general rule, and pain only the occasional exception. We count and remember our sad hours, but our uncounted happy hours are much more numerous. All creatures were evidently intended and fitted to be happy. To each one is given an ample capacity for enjoyment, and abundant means for its gratification are placed within easy reach. Accidents occur and transient pains are felt, but in reality the world is full of joy. We are all constant witnesses of this fact. Its manifestations are innumerable. The wild beasts enjoy the forests; the birds, the air; the fish, the water; insects, their disgusting haunts; and the animalculæ, their diminutive home. Each finds exquisite pleasure in exercising its muscular powers, in eating its food, in loving its mate, and in rearing its young.

Human beings especially are fitted for intense and continual enjoyment. By every sense and through each of his million pores, man can drink in vast quantities of pleasure. His nerves extend by thousands into every part of his frame, and every atom of every one of them is capable of appreciating goodness. His mind can find happiness in art, science and nature, in the past, the present and the future,

in beauty, harmony and truth. Fortunately also, what gives most joy, as light, air, water and goodness, are most abundant. In them, he lives, moves and has his being. Nor is any class of people, rich or poor, free or bond, civilized or savage, entirely denied the halcyon days and luxurious feasts of bliss.

When deprived of one good, another is readily found. If one organ or faculty is injured, the others become more acute or powerful, and thus counteract the deficiency. The cripple can sing, the blind can dance, the deaf can read, and all can reason and pray, love and hope. Shut the world entirely out, and the soul can manufacture delight and find rapture in its own inner chambers.

And similar must be the people on the other side of death, and simular the regulations of their spiritual realm. The infinite goodness that has stooped to render the gnat and the minnow happy, cannot and will not permit any of his intelligent, immortal, spirit children to suffer any more than is for their good. Happiness must be the universal rule. Heaven must contain everything that can afford pleasure. Like ourselves, its inhabitants must have the ability to perceive, feel, taste and comprehend the beauty, odor, flavor and harmony that fill, adorn and glorify creation. Our highest conceptions of bliss must be tame and weak compared with the intense rapture that will thrill our souls when we shall walk the fields and wing the air of Paradise. Every sense will be regaled, every faculty employed and every desire gratified.

9. One prominent ingredient in their heavenly enjoyment will be inter-communion. All life is characterized by social intercourse. Every living thing loves its fellows and enjoys their companionship. Tree bows gracefully to tree, and waves its arms in token of friendly recognition. Fishes swim in schools, birds fly in flocks, cattle graze in herds, flies buzz in swarms, bees and ants work in colonies, and all because each derives pleasure from the presence of its mates. Something like conversation is also carried on among what are improperly styled dumb animals. The male bird sings to cheer the assiduous female while she patiently warms into life their precious eggs. Kine answer the bellowing of kine. The hen says "come or go" to her brood, with a distinctiveness which they never mistake. Every creature

can express its passions and feelings so as to be understood by its kind. But especially man, gifted with rich faculty of fluent speech, communes with man concerning all the finer and more delicate shades and particulars of his emotions and opinions, and thus both imparts and receives a vast amount of pleasure. In fact, to tell our tale of love, to unburden the overfull heart, and thus to share the joys and sorrows of our friends, constitute the purest and richest happiness on earth.

In the super-earthly realm, intercommunion must be still more perfect. Heaven cannot be a silent land. Spirits are not dumb nor unsocial. As they are able to express every thought and emotion with perfect distinctness, their intercourse must be full and satisfactory. The past is often reviewed, the future anticipated, the wonderful and manifold works of God commented on, and love, joy and praise expressed. Here, with our dull and slowly acting powers, while one person talks, others must listen, and even then his words can be heard by only a few. But there, where thought flows from soul to soul as readily as electricity from one earthly thing to another, millions of angels with their acute powers and volatile natures, can at the same instant look at the most minute object and dwell on one topic of thought; and all can simultaneously express their opinions without producing any discord or confusion. Teaching and learning, of course, proceed with great rapidity. The most ignorant cannot fail to come rapidly to a saving knowledge of the truth. The evil of sin, the value of virtue, the uses of adversity, the goodness of God, and the bliss everlasting are easily made known to all. Doubts vanish, hatreds cease, fears depart, and faith, hope and charity fill the soul with ecstacy divine. Thus in the unity of the spirit and the full fruition of communion, they glorify God and enjoy him forever.

10. Another unfailing source of happiness, is doing good. On earth, all living beings are ordained to labor. In obtaining food, in constructing habitations and in rearing their young, all find continual and pleasant employment. But the more intelligence, the more duties. The stupid turtle lays her eggs in the sand, and leaves them to be hatched by the sun or devoured by a hungry enemy. The silly fly takes no thought for the morrow.

But the bright bird builds a beautiful cradle-like nest, the sagacious beaver dams the river and constructs a curious home, and the cunning bee works to feed and fights to protect her larvæ. Intellectual man has many cares and duties. To toil in some way, with brain or muscles, from early morn to dewy eve, is his portion and destiny. He cannot escape, nor need he desire exemption; for in doing good, in working for his own and others' welfare, he finds his sweetest felicity. To cultivate the earth and adorn it with tasteful works of art, to feed the hungry, clothe the naked, nurse the sick, assist the feeble, instruct the ignorant, study nature, and win the erring back to virtue, are the noblest and pleasantest privileges granted to man. In doing these, there is great reward. To be saved is blessed, but to save others is more blessed. While thus employed, we feel divine; and both the gratitude of those we help and the consciousness of our worth in so doing, are exceedingly delightful. The sweat may start, the body ache and the head throb, but still the toiler for right and good, rejoices, for he knows his recompense is sure and great.

So yonder, among the angels, there must be occupation, —opportunities to do good. God is a worker, the swift winged spirits are workers, carrying messages for Deity, and we shall all have some employment forever. Idleness would be tiresome and painful. It would be a wicked waste of time and ability. But we shall work, not with weariness but with ever increasing strength and gladness. We cannot now tell exactly what we shall do hereafter; but we know that the capacity of the immortal sons of God must be great, and that no good power can remain inactive. It may be the duty of angel hands to receive and angel bosoms to cherish our dear children that are called away from earth in infancy. It may be that wise archangels are often sent to this world to inspire prophets and apostles, to impress leading men with correct ideas, to strive with the erring and hinder them from going lower, to comfort the weary, lonely and sorrowful, and to guide and sustain terrified souls while passing the valley of the shadow of death. Lofty seraphim and cherubim may stoop to teach young spirits the mysteries and glories of the higher spheres. Divine sons of God with legions of angels, may go forth as missionaries of mercy to reclaim lapsed worlds; and all the remaining hosts

of heaven may pray for their success. Each soul may continually try to increase the general amount of purity, knowledge, affection and happiness. No lowest hell will be left unvisited by those who would seek and save the lost; and no foulest demon will be neglected by those who would win souls to heaven. From world to world, from sphere to sphere, the glorified ones may often go, exploring, examining and admiring the wonderful works and ways of the Infinite. And when they discover a new beauty, or see a penitent tear fall, or hear a psalm of trust sung by the lowly, or witness the salvation of a world, or greet a new born spirit, or find and commune with an old friend, then on countless other glad occasions, there is rapturous joy in heaven. Thus, though we cannot now know all the particulars, we may rest assured that every power will find

> "Sweet employ
> In that eternal world of joy."

There are other pleasures still more sublime and beatific; but the vision is so bright with dazzling splendor that words are too poor and cold to do it justice. The entranced eye of faith can alone indulge in the luxury of beholding the "far more exceeding and eternal weight of glory" that will be revealed to us and in us hereafter. Eternity itself cannot exhaust the boundless blessings that are in store for every progressing spirit.

Should any one say that "all this is mere supposition," we reply, then all our hypotheses concerning the future life are mere suppositions. On this subject, mathematical precision and actual demonstration are impossible. But the arguments we have presented are based on the solid premises that God is unchangeable and impartial, and that matter and spirit, law and life, intellect and interest, are the same and operate the same in all worlds, earthly, stellar and spiritual. If our logic is sound, and it would be difficult to prove it unsound, then our conclusions are correct.

Finally, if we cannot know, and are obliged to suppose, what is and will be on the other side of the grave, let us suppose the best imaginable. It is just as easy and much more pleasant. Long enough have people thought and talked of heaven as a dim, distant, unreal negation. Let

us think and speak of it as near and dear, as a glorious and comprehensible reality, a beautiful and attractive home where our departed friends are alive and well, awaiting our arrival; where we soon shall be, seeing and seen, remembering and remembered, loving and beloved, helping and helped, listening and speaking, learning and teaching, and all ever going on towards perfection. Such a view of the better land will solace us in every trouble, strengthen us to resist temptation, reconcile us to the departure of our friends, cause us to love God with all our might, mind and strength, and our neighbor as ourselves, take away our fear of death, and render us willing when our time comes, "to be absent from the body and present with the Lord." I. C. K.

Art. XX.

Rhetoric—Its Philosophy and Principles.

1. The Philosophy of Rhetoric. By George Campbell, D.D., F. R. S., Edinburgh, Principal of the Marischal College, Aberdeen. New York: Harper & Brothers. 1846.

2. Elements of Rhetoric. By Richard Whately, D.D. New York: 1852.

3. Composition and Rhetoric. By G. P. Quackenbos, A. M. D. Appleton & Co. New York and London. 1857.

The word Rhetoric is from the Greek. Hence is its derivation, and it primarily signifies speaking. It had reference, solely, to the oratorical art; and it was thus employed by the ancients. The word to which we refer is ῥέω, to speak; hence a rhetorician was an orator, or public speaker. But this, of course, is not its only meaning; for most of the rules and institutes which relate to the delivery of a discourse, we mean to the matter composing it, as well apply to all other descriptions of writing. While, therefore, the term, rhetoric, originally referred exclusively, or rather generally to the composition of orations or speeches which were to be pronounced on special or general occasions, it afterwards took on larger relations. Even in the age of

Aristotle, it was employed to denote productions not designed for recitation before the public. Now, rhetoric, in its wider meanings, comprehends all prose composition; and we want to consider it thus in the remarks we may make upon it. We need hardly call the attention of our readers to the importance of that which constitutes the subject of this essay, since that will readily be admitted. It is not enough that a writer or speaker shall be able to express himself; much more is required. It is essential to the full force and power of what is composed or pronounced, that this shall have all the benefits derivable from the best possible modes of communication and expression. Indeed the full effect of the compositions of the mind cannot be given, except as the writer or orator has caused these to pass into the moulds which genius and taste, guided by reason, have invented. We are aware that it is not customary or fashionable, in our day, to go back to the ancients as the great standard of literature and criticism; but at the risk of incurring the displeasure of those who deem everything modern vastly superior, and who care not to accept the old adage that "there is nothing new under the sun," we will mention the names of those who have rendered themselves immortal in this field: Aristotle, Dionysias of Halicarnassas, and Longinus, among the Greeks, and Cicero and Quintilian, among the Romans, have not only achieved great victories in the field of criticism as this relates to rhetoric, but their writings are as much superior to those of modern authors on the same subject as Roman and Grecian eloquence is superior to anything of a like character in modern times. The ancients thought it essential, if one would be acquainted with this subject so as to master it, that one should carefully study everything relating in any manner to the object proposed. That object, of course, was the *conviction* of the hearer or reader.

Some rhetoricians went so far, therefore, as to include, in the range of the rhetorician's studies, treatises on Law, Morals and Politics; and the argument for such a course was that it was impossible either to write or speak well on those subjects unless they were understood. One distinguished writer on the rhetorical art, Quintilian, goes so far as to insist upon *virtue* as essential to the formation of a perfect orator, since an audience is influenced by the con-

sideration that he who addresses them is distinguished for moral principle. But we think that this is assuming too much; for the gathering of the materials of which a building is constructed by no means implies the same as the architectural skill and genius which erect it. Virtue, however excellent in itself, and well calculated to afford strength to the arguments or appeals of an orator, is not and cannot be deemed alone essential to his power; nay, the orator's art, as such, has nothing whatever to do with it. We do not, however, mean to be understood as affirming that it makes no difference with an audience whether he who addresses them is a good or a bad man, virtuous or vicious; but that the genius, taste and power of the orator do not depend upon *character* as that relates to morals.

Rhetoric may be considered either as a science or an art; indeed we may say that it is properly both; since it is a system that investigates, analyzes, and defines, and also helps us to apply those principles which underlie and give it power and expression. As an art, therefore, it instructs us in the best mode of communicating our thoughts and feelings. We may well call rhetoric an art because it is founded upon science; in fact, art is the ripened fruit and consummate flower of the tree of science. Arts come from the knowledge of things. Everything which takes hold on rules, methods, institutes; or rather, which is based upon great principles or axiomatic truths, is a science. So, from the crowning sciences of the theologian and of the ethical writer, proceeds those arts of living as well as thinking which constitute so much of the chief good of existence. It is, therefore, because of its practical utility that rhetoric is considered as worthy to rank among the prominent branches of a finished education.

Some speak of rhetoric mainly as a science whose principles and application only concern themselves with the utilitarian or the useful; but we believe it equally true that it has the same claim upon the consideration of mankind as among those elegant arts whose province it is to confer pleasure. We may say of rhetoric that it answers to the composite order in architecture, since, to continue the figure, it unites in itself the strength of rhetoric and the beauty and grace of the ionic style. That is a perfect type and symbol of life and experience which unites in its composition the

two essential elements of strength and beauty. The two orders of art, the useful and the beautiful differ much in their origin and growth. Of course, in the experience of mankind, the useful precedes the elegant and the beautiful. Necessity gave rise to the first, and hence it was cultivated in the first and ruder stages of human society. Not so the elegant or the beautiful; this is the fair product of leisure, and originated in it; and therefore, was not regarded until the pressure of bodily wants rendered its consideration imperative. Although this is so, yet the useful arts are slower in arriving at perfection. For instance, the skill of the ancients in ship-building is not to be compared to the wonderful progress towards perfection made by the moderns. But in the elegant arts, the scale turns the other way. In the art of composition as this relates to those works of immortal genius which have been the admiration of the world; in painting, sculpture, poetry and eloquence; in all the accomplishments of polite society and cultivated assemblies, the moderns are immeasurably surpassed, we think, by the ancients. So much is this the case that, today, our scholars and thinkers, moralists and divines, and especially our writers, orators, artists and poets, study the compositions of the ancients for the purpose not of surpassing them, nor yet of equalling them, but of imitating them to the best of their abilities. In eloquence what have we, in modern times, that will compare with the best orations of Demosthenes and Cicero? In sculpture, where can we show such master-pieces as came from the chisel and genius of Phidias and Praxiteles. In epic story who will dispute the claim of the father of Grecian song? Homer still stands first and unapproachable here. Who shall match Livy, Tacitus, Sallust and Heroditus, the father of them all? So, too, in the walks of the tragic muse, where is our Æschylus, with his bold and rugged front, his sublimity of imagery, his majestic metaphor, his Homeric splendor? Where too, are our Sophocles and our Euripides? Nay, whatever may have been our progress in the useful arts, the elegant ones have not only not been improved upon by the moderns, but they stand forth as the embodiments of the matchless skill of the ancients.

Two great advantages accrue from the study of the rhetorical art. By it alone are we enabled to detect faults

and to perceive beauties in the compositions of others. But that is not all the study of rhetoric accomplishes for us; for we are taught by it how to express and embellish our own sentiments; how so to arrange our ideas so as to give them all possible force and power. Expression is one of the results aimed at in rhetorical composition; impression is another; and when these two powers are brought to bear, the end and object of the rhetorical art are achieved. Rhetorical studies entertain and please; but they also instruct; it is their object as well, to improve the understanding. Some entertain a very superficial idea of the province as well as use of rhetoric. They suppose it to be an art rather than a science; a kind of system of legerdemain which enables its masters and proficients to "make the worse appear the better reason;" a scheme, without honor or virtue, acquainted with which, words can be made to take the place of ideas, and mere language, composed of certain phrases, made to suffice instead of sentiment and thought. But this were a most unjust and partial view of the use and province of the rhetorical art. In it are combined the utility of beauty and the beauty of utility. With the true rhetorician the useful is sought and found in the very search for the elegant and the beautiful. We do not say that this art, like others, may not be abused, and its wholesome instructions sadly perverted; all this is possible; but the art itself should not be condemned nor the principles of the science derided and despised on that account. Those beautiful and truthful words of our Saviour, those divine thoughts and sentiments which were calculated to ennoble the human race, and to robe and crown our nature with the very dignity and majesty of God, were, we need scarcely add, entirely mistaken and their meaning perverted by many of those who heard them. But that were a poor argument, a lame kind of reasoning indeed, which should assert that, since the Lord of Life and Truth was thus often misunderstood by those whose good he sought, therefore, he should never have stood in their presence to inspire and to teach. So with the rhetorical art—an art beneficent, and kind; bestowing its favors on every hand, opening its bounty and satisfying many an esthetic and intellectual want. It may be considered worse than useless; it may be "cast forth as a withered branch;" but it is not responsible for such treat-

ment; it will bud and blossom for the hand that cherishes it; it will "do its votaries good and not evil all the days of their life." Quackenbos, in his work on rhetoric, says,

"To apply the principles of sound criticism to composition, to examine what is beautiful and why it is so, to distinguish between affected and real ornaments, can hardly fail to improve us in the most valuable department of philosophy, the philosophy of human nature. Such examinations teach us self-knowledge. They necessarily lead us to reflect on the operations of the judgment, the imagination and the heart; and familiarize us with the most refined feelings that ennoble our race. Beauty, harmony, grandeur, and elegance;—all that can soothe the mind, gratify the fancy, or move the affections,—belong to the province of these studies. They bring to light various springs of action, which without their aid, might have passed unobserved; and which, though delicate, often exercise an important influence in life. Lastly, the cultivation of taste by the study of belles-lettres has in all ages been regarded as an important aid in the enforcement of morality. Let the records of the world be canvassed, and we shall find that trespasses, robberies and murders, are not the work of refined minds; that, though in some instances, the latter have proved unequal to temptation, and are betrayed into gross crimes, yet they constitute the exception and not the rule. Nor does the study of rhetoric operate as a preventive to the more heinous offences only; it elevates the tone of the mind, increases its sensibility, enlarges the sphere of its sympathies and thus enables it to repress its selfishness and restrain its more violent emotions. To a man of acute and cultivated taste, every wrong action, whether committed by himself or another, is a source of pain; and, if he is the transgressor, his lively sensibility brings him back to duty, with renewed resolutions for the future. Even the highest degree of cultivation may, to be sure, prove insufficient to eradicate the evil passions; yet its tendencies will certainly be to mitigate their violence. The poet has truly said:—

> 'These polished arts have humanized mankind,
> Softened the rude, and calmed the boisterous mind.'

Noble sentiments and high examples, constantly brought to bear upon the mind, cannot fail to beget in it a love of glory, and an admiration of what is truly great. Though these impressions may not alway be durable, they are at least to be ranked among the means of disposing the heart to virtue."

Thus we see that the study of polite literature, and an acquaintance with these arts which mankind in all ages of

the world have fostered and achieved, have a tendency to implant in the soul and life the principles of virtue and honor; and that other things being equal, society has the most to expect from the learned and cultivated classes; so that we may say, that ignorance not only leads to the commission of crimes against the public welfare, but that it is often the procuring cause and occasion of much of the moral and social degradation of the human race. Society, therefore, in the fostering of the æsthetic tastes, in the culture of the elegant and the beautiful as well as mere utilitarian, find a safeguard against the greatest excesses and crimes. But we proceed to say that the rules and institutes of rhetoric are not matters of caprice, neither are they arbitrary; for they grow naturally out of examinations and comparisons of those great productions which have both delighted and astonished mankind. Striking passages from renowned authors have been collated and analyzed; the peculiarities which have rendered them sublime, beautiful or pathetic, have been examined; and in this manner, methods have been adopted and rules formed for determining the nature and character of all other literary performances. Thus, too, writers have been instructed in the art of expressing their thoughts and sentiments in such a way as to reproduce similar results. We come here into the province of taste; and we find that Aristotle was the first to lay down rules for unity of action in dramatic and epic poetry. He did not, however, arrive at these rules as the result of a train of argument or reason. He rather took up the productions of the master-spirits of the ancients; went to the compositions of the great tragic and epic bards. Sophocles and Homer contributed of their experience; and, by observing those great minds he was led to the formation of rules and to the inculcation of principles. Thus, too, have all rhetorical rules and institutes been deduced; so that they come both from experience and from nature. Now those great works from which the principles of æsthetic criticism have been derived, have always enjoyed the universal admiration of men; and hence the rules to which they have given rise, are, so far as this may be asserted of any mundane affairs, perfect and complete.

By taste we mean that faculty of the mind which perceives and selects the most delicate beauties, and recognizes

the most minute imperfections. Taste is a universal faculty; but it is not found equally developed among mankind. It is not a matter of arbitrary enactment; something forced upon the consideration and demanding the attention; but it grows naturally and unartificially out of the nature which God has conferred upon us. Its manifestations are not confined to any period of existence; it exists in the little child that unconsciously admires such objects as are suggestive of symmetry or beauty; that expresses a desire and shows a fondness for its more graceful playthings and beautiful toys. So, too, the untutored savage is not devoid of it; for he shows its power over him in his admiration of ornaments and trinkets, in his fondness for his rude songs, in his delight at the attempts of his dusky race in the flights of impassioned speech and of natural eloquence. If it be true, therefore, that, no matter how uncultured or coarse the human organization, the soul within it responds to the touch and inspiration of the graceful and the beautiful. The savage and the barbarian, the infant on its mother's breast, the little child just beginning to open its young mind to this strange and mystic experience we call life, the youth standing upon the threshold of buoyant hopes, the man strong and vigorous in body and mind, and welcoming the encounter of earth's trials and toils, the maiden fresh and beautiful as the opening petals of the lily and the rose, the wife and matron presiding with dignity and affection over her household treasures, the aged man with crown of hoary hair and wrinkled brow, calmly awaiting his departure to the shores beyond, all are blessed with the visitations of taste—all realize and experience the love of the beautiful.

We have remarked that, while taste is common to all men, they by no means possess it in an equal degree. Taste like other objects is obliged to adapt herself to differences of organization and temperament. Her right to rule and reign is founded not only in her nature, and in the need that her mild and beneficent sceptre be extended over all her subjects, but like other sovereigns, her subjects are more or less appreciative and faithful. She does not receive a like recognition from all who accept her guidance, and enrol themselves beneath her loyal banner. Some men are endowed with natures so cold, their sensibilities are so diffi-

cult of approach, their susceptibilities are so unimpressible that the influences of taste and its pleasures upon them are quite inconsiderable. Some, too, are so organized that only the coarser beauties succeed in reaching and impressing them; while others are so finely attuned and so harmoniously composed that they are sensible of the most delicate beauties and charms. Indeed, there is nothing about which more differences of opinion and of practice obtain than Taste itself. Men come to a much better and more general agreement concerning matters of common sense, of reason and judgment than they do about the subject of our essay. In stating this fact, however, we are not disposed to hold men to strict accountability; nay, we will not and cannot hold them accountable at all; for no faculty of our being is more an endowment of nature, perhaps, than is Taste. We are very differently constituted. Our physiology and mentality are quite individual and personal. We do not differ more in the features of the countenance than in those of the soul and body. But these differences can, for the most part, be eradicated by the force of education and by the influence of culture. What is the distinction between barbarians and civilized nations but the differences of their enlightenment? The taste is improvable; it is susceptible of culture as much as any other part of the mental or moral organization. What we here assert also obtains with regard to the physical senses. Touch, sight, feeling, taste, seeing, indeed all the avenues of human sensation, can be cultivated, and that too in a remarkable degree. Our country honors herself by fostering such institutions as are founded and endowed for the express purpose of educating and improving the faculties of our more unfortunate fellow-citizens. The deaf and blind and dumb, and others no less unfortunate, are received into such institutions, and provision is made in their behalf. In the walks of art, in sculpture, music, poetry and painting, it is observable that the cultivation of the taste, no less than the original producing and inventing faculties, have much to do. There must be diligent study as well as close attention to works of standard literature and to models of style, if we would attain to a full appreciation of their genius and beauty. "There is no royal road" to this kind of attainment; peasant and prince, king and beggar alike must travel in the same way; the

benefactions and rewards of taste are impartially distributed; or rather, her favors are showered upon the most diligent, obedient and reverential of her sons. The sensibilities are the faculties upon which taste depends; and reason, not mere instinct, nay, not instinct at all, must come into the account. The mind may not reach its conclusions by a process of logic,—it may scarcely be conscious of the steps it has taken,—but yet reason, not mere instinct, must guide its perceptions into the field of taste. It is true that the imagination is first evoked by the scenery that passes in beauty and grace before its vision, but back of the imagination, and reigning with undisputed sway over it, is the sterner faculty of the mind, pure reason. Into the composition of the taste, therefore, two differing elements are introduced; these make up its warp and woof; and the entire cloth in its magnificence and beauty of pattern, figure and texture, is impossible without them. They are imagination and reason; whose procuring powers are susceptibility and naturalness, and a sound and true judgment. But there is a still higher element to be taken into account. A good head and a good heart are essential to the full enjoyment of the moral beauties and glories of composition. The selfish and hard-hearted man can look with but little pleasure upon even the noblest works of genius or upon the most beautiful achievements of art. God has so arranged that most wonderfully endowed of all instruments, human or divine, the human soul, that its happiness ever arises from its susceptibility to the beautiful in morals as well as in art. The virtuous man alone, of all the creatures of God's fashioning hand, enjoys, in the highest degree, the entire realm and province of the beautiful. The beauty of his soul reflects the beauties of nature and of art, and these, in turn, glorify and transfigure the most common and ordinary objects which Providence has created. To this man there is an eloquence which is not of speech nor of song, the eloquence of a noble life and of an upright conversation; and nature to him is more than art; since he "looks through nature up to nature's God."

The terms Taste and Genius are frequently confounded; but they are by no means the same. They denote entirely different things, and have reference to very diverse objects. We think our distinction must be obvious at once to the

mind. Genius consists in the power of creating. Its forte is invention. Taste, on the other hand, consists in the power of judging. Genius, if you please, includes taste; but taste may exist without including one particle of genius. A man of genius may be a man of taste, a man of the highest genius cannot help being a man of taste; but a man of taste may be entirely devoid of genius. How many, for instance, can appreciate poetry, eloquence, and all the productions of art; but how few, comparatively speaking, can compose or execute that which they thus admire! A critic is formed by a delicate and correct taste; but that never formed a poet, an orator, or an artist. Genius is required to form the poet, the orator, the artist—we speak, of course, of those who excel in those arts. Genius, therefore, is more than taste—she is a higher power; her mein is nobler, her port more majestic, her crown flashes with diviner splendors, her sway is more universal, her right to reign is not from man, but from God. Each gift and acquirement is to be accepted with gratitude, and to be employed for the furtherance of the noblest principles and ends. The man of taste, no less than the inspired son of genius, has his task to perform, his work to achieve; and there need be no undue rivalry between them. But let us speak somewhat further of the respective faculties and powers in question, and learn, if we may, the several parts they play. Genius is the weaver, presiding at the loom of fancy. She throws the shuttle that carries the thread, while taste, delicate of vision and touch, and governed by discrimination, selects and arranges the figure and pattern. But genius invents as well as presides at the loom; while taste delicately and correctly makes choice of the fabrics which shall best please the fancy or kindle the imagination. Genius, too, has larger relations than taste. Her sway extends to still other things. Her objects are more numerous than those of taste. Thus we may and do speak of a genius for certain pursuits; for different sciences and arts; as genius for mathematics, war, politics, mechanical pursuits; or to ascend higher in the scale, a genius for music, poetry, sculpture, criticism, painting, and the like. Here, too, it also signifies a natural talent, gift or aptitude for rising to eminence or for excelling in any particular vocation. Genius, unlike taste, can-

not be exercised on all objects, nor follow, with equal success, all pursuits. Indeed, an universal genius is not likely to attain to distinction and to eminence in any thing. To achieve her best results, and to produce her most matured fruit, Genius must bend all her energies in one direction; strive for one object; keep her brain and hand upon one desired purpose and aim. "*This one thing I do*," is the language and inspiration of all true genius, each and all whose creative faculties and powers are directed to the securing of it. Now, in this respect, taste differs very much from genius; for, exercising herself upon one class of objects, improves and strengthens her forces, instead of weakening or dissipating them. In fact, her experience in one direction is a benefit, or it may be made to be, in all; and this is a peculiarity worthy of our consideration. As we have already hinted genius implies the existence of taste; so that the more taste is cultivated and improved the nobler will be the achievements of genius. The one helps the other. They are friends, not foes; and each needs the kindly direction and guidance of the other. There may be, and often is, an excess of genius over taste. Shakespeare, among distinguished modern writers, is a case in point. The great dramatist possessed more genius than taste; he was more gifted in the former than in the latter. Although he was remarkable for originality, and for strength, vigor and fire, yet he was lacking in that delicacy of conception and expression which has characterized later writers of far less genius. Is it not generally true that those who dazzle the mind, and kindle the imagination of their readers with great and brilliant imagery and thought, are too prone to disregard the more felicitous touches and lesser graces of their composition? We find the truth of our remark in the productions of the most distinguished poets and writers of antiquity. Homer, for instance, is rougher than Virgil in his style. Æschylus, the father of the tragic art, is not as symmetrical, round, and smooth as Sophocles, though he excelled him in boldness, strength, and sublimity. We think that the explanation may be found in the fact that genius, in the first instance, comes from the rough quarry of nature; and thus thrown up from the bowels of the earth, she has no time or opportunity for the improvements and adornments which come from

the polished hand and skill of art. We speak of Nature, in distinction from Art, because of her rugged front and bold outline; and also because Nature, in her nobler moods and grander aspects, is rude and uneven. She is diversified. Mountain, hill, valley, plain, boulder, rock, pebble, stream, lake, ocean, river—these, and ten thousand other objects of grandeur and sublimity, or of grace and beauty compose her features. Now the men who have stood forth to the world as the beings it has most wondered at, and most delighted to reverence—the master spirits who have changed and directed the mental operations of their race—especially those who have swayed their passions and excited their emotions, and lifted them into the higher regions of art and song—the Homers, Shakespeares, Isaiahs, and Demosthenes of their race—have been men of a rugged cast of genius. They were not artists, in the sense of the mastery of delicacy and tact; they were not studious of the symmetrical, the graceful, and the beautiful; they were thinking of none of these things, but were wholly intent on giving expression to those passions and feelings which Nature had inspired. Theirs was not the age of criticism; their realm was not that of taste; their implements were not furnished to their hands by the precision and foresight of artistic skill. They were not clad in soft raiment, nor did they dwell in king's houses; but they went forth from the deserts, dwelt in the caves and fastnesses of earth, and "their food," to continue the figure, "was locusts and wild honey." What we mean to be understood as saying, is simply this: that the great originals, in thought and passion, were not imitators, were their own masters; were possessed of no rules or institutes of criticism in their art, and were consequently obliged to follow nature. Such was their genius, that, as one of the ancients said of another, "they did what was right, without knowing it."

Some of the elements which enter into the rhetorical art, are well worthy of our attention at this stage of our discussion—we refer to the pleasures of the imagination. These are also the pleasures of taste. The imagination is that power of the mind with which it conceives ideas of things brought to it by the senses, and by which it selects parts of different conceptions, and changes and combines these according to its own pleasures. The imagination is

that part of genius which invents, or rather creates. Its province is different from that of the senses; for these last take hold only on external objects; while the imagination peoples solitudes with living creations,

> "And gives to airy nothing, a local habitation
> And a name."

It is the ideal faculty of the soul, and the master-power of genius; and it makes inanimate objects think, and speak, and live. It is the influence that forms the poet, and breathes into him the receptive power of genius; it is the controlling force of the orator which makes his conceptions stand forth before our wondering gaze as more than mere embodiments of flesh and blood. It presides at the easel of the painter, and is the atmosphere that permeates and fills the studio, and hovers, a guardian spirit and good angel, above the canvas that is soon to sparkle and glow with fancy, passion and feeling. The sculptor, too, catches its inspiration as he bows in thought and impassioned desire, with yearnings unutterable, before the marble block, which is anon to speak his conception, and to do homage to his genius. We cannot dwell on this point, but remark that, into the imagination enter the following principal sources of its pleasures — namely, the *novel*, the *wonderful*, and the *picturesque*. These are the keystone in the arch of its power, and exercise a wonderful influence over all who are brought within the charmed circle of their influence. We now come to the principal topics which we desire to consider in regard to the subject of our essay; and the first in order and the most important, as we think, is— Style. The main object which students and others have in mind, in the study of the philosophy and principles of the rhetorical art, is doubtless this; namely, to acquire a knowledge of those elements which enter into different kinds of writing, especially to ascertain, if possible, what the process may be that enables one to attain to the distinction of a perfect style of composition. That rhetoric is an important art, in this connection, will be readily admitted by all who have given the subject any consideration. If it made no difference how one wrote, if it were quite immaterial what was the character of the mould into which one's thought was cast, then, of course, one's time would

be wasted in any attempt to make one's self master of a good style. But it is not so. Almost everything, we had said everything, depends upon the mode or manner in which thought is presented. The dress of a man's ideas is as important, so far as their effect can go, as his ideas themselves. It has been said, in regard to the orator's art, that manner is matter; and the same remark may well be made concerning the rhetorician's. It is quite as essential that our written conceptions should have the advantage of the clearest, most elegant, and most forcible style as it is that our uttered or spoken ones should. The power possessed by some writers and orators over others is due more to their clearer statements, more forcible presentation and directness of object and aim than to their real superiority of genius or talents. Indeed, clearness, force, and directness are the grand characteristics of a good style, nay, of the best conceivable style for the embodiment and expression of sentiment and thought.

Having thus spoken of style in general, let us now consider it in particular as it relates to those principal modes or methods of composition which obtain among thinkers and critics. Whether the composition is intended to be read or pronounced, the first and grandest characteristic in style is—sublimity. The sublime, therefore, leads all the rest, and is the crowning force and power in all kinds of composition. This term is applied to all great and noble objects—to all things which enlarge and expand the conceptions of the soul. The emotions excited, unlike those that relate to the beautiful, are, while pleasing, yet of a serious nature. When called forth in the largest measure, they are severe, solemn and awful; and consequently differ very much from the livelier feelings which are produced by the beautiful. The main source of the sublime is might or power, as either of these is exerted in an active state. Hence the grandeur of old ocean, filled with tempest and storm, of mighty torrents, of earthquakes and volcanoes, of lightning and all violent commotions and awful scenes in nature. A stream that confines itself to its banks is a beautiful object; but, when it rushes with the impetuosity of a torrent, it becomes sublime. "The sight of a small fire," says Longinus, "produces no emotion, but we are struck with the boiling furnace of Etna, pouring out whole

rivers of liquid flame." The engagement of two great armies, being the highest exertion of human might, constitutes one of the noblest and most magnificent spectacles that can be presented to the eye, or exhibited to the imagination in description. Lions and other animals of strength are subjects of some of the grandest passages. In what sublime terms is the war-horse described in Job! "Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men. He mocketh at fear, and is not afrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off." What description, in profane history or writing, is equal to and approaches this passage in all the elements of the truly sublime? We look in vain elsewhere for any thing like it. Even the genius of Homer droops its wing in its essayed flight to reach such altitudes of mighty thought and power. See, too, the description of the leviathan, and behold with what fine effect that is wrought up in the same book. "Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose? or bore his jaw through with a thorn? Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? By his neesings, a light doth shine, and his eyes are like the eyelids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or cauldron. His breath kindleth coals, and a flame goeth out of his mouth. In his neck remaineth strength, and sorrow is turned into joy before him." (Quackenbo's Rhet., page 195.) Probably in the entire range of sacred literature no two passages can be found which present such examples of the sublime in composition. As between the two quoted, it is hardly possible for the critic to choose; though we think that the kind of figures and of imagery employed in the description of the war-horse more pleasing and agreeable, perhaps,

than those that make up the second great word-painting. We proceed to remark that, of the differing forms of the sublime, vastness is the simplest; as, for instance, great prairies, vast and extended plains, the starry expanse of heaven, the boundless ocean, the limitless sea. All vastness impresses the mind with a sense of sublimity. The ideas of infinite space, of measureless time, or rather of eternity; of lofty mountains, whose tops are hid in mist and cloud; of the trackless deep with its eternal anthem of tempest and storm, with its waves rolling mountain-high, and resounding in their fury upon far-off shores—all these ideas largely enter into and make up the feeling of the sublime in the soul. There is a distinction to be made even here, for the sense of the sublime is not equally stirred within us even by noble or grand objects. Length and breadth do not suggest the awful and the terrible, nor do they minister to the sublime like height and depth. A boundless plain does not affect us as a lofty mountain. We must look up rather than off, would we be moved and excited in the highest conceivable degree. Perhaps, however, there is nothing in nature more calucated to surprise us or to overwhelm the soul with terror and affright than an awful precipice or lofty tower, from which we contemplate objects from below. The solemn and the terrible are important elements in the composition of the feeling of the sublime. Darkness, silence, solitude—these fill the mind with an awe which is itself the height of the sublime. Not beautiful objects, then, but objects which excite passion and terror—objects which affright and perplex, are those that are in place at this stage of the discussion. The scenery of day possesses no such power, and exerts no such influence upon the mind as that of night. The very stillness and seclusion render the senses more acute and the feelings more intense. Looking forth from our casement, we behold the vast concave above; the firmament is filled with stars in magnificent profusion; the moon rides high amid the clouds which here and there obscure the spangled canopy of heaven; cold and silent those lights burn above our earth. What are they? and whence? and whither? How long have they kept watch and vigil over earth's sleepers? and when did they first come forth to light the darkness with their beams? Yes, the stars shining and flaming in the sky of

night excite emotions of wonder and of awe. Milton understood the power of such descriptions as should appeal to the sense of the sublime. Hence, in his descriptions of Deity, darkness is often introduced, and with fine effect, "He dwelleth in the thick cloud, and maketh darkness his pavilion," says the inspired writer. So Milton says:—

> "How oft amidst
> Thick clouds and dark, does Heaven's all-ruling Sire
> Choose to reside, his glory unobscured,
> And with the majesty of darkness round
> Circles his throne!"

The obscure is another source of the sublime. This appears in natural and visible objects. Where each object stands revealed, its form and body distinctly seen, of course, no opportunity is afforded the imagination to work, and hence no terror or awe is inspired in the soul; but let it be otherwise—let no part be visible, or let there be but a partial and obscure disclosure of the object, and the imagination at once begins to erect itself, and its attendant uncertainty at once fills the mind with indescribable fear. No matter how confused the ideas of objects may be—the more confused the better—there must be, in the nature of things that shall thus affect us, a large measure of confusion. Thus there is nothing so calculated to operate upon the sensation of dread and fear, and indeed to fill the soul with the profoundest awe, as the presence of those ideas which are called up by descriptions of supernatural beings. Descriptions of these are always characterized, too, by sublimity. This general principle is understood and acted upon by novelists, romancers, and all other writers desirous of producing such effects. But the source of the sublime, as expressed in its highest conceivable form, is found nowhere in such perfection as in the Scriptures. We have already quoted from the book of Job, that wonderful creation of dramatic force and power; and, as answering our purpose now, we quote again. "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, *and I* heard a voice saying, 'Shall mortal man be more

just than God? shall a man be more pure than his Maker?'" In this passage, we can see the effect of the greatest possible obscurity. The indistinct and remote, not the distinct and near, is plainly seen to be one of the most important elements in the composition of doubt and fear, and hence of the truly sublime. Again, to bring to pass the greatest conceivable effects of sublimity, resort is had to the presence of disorder. If we look at objects which are regular and symmetrical, with no rugged front or outline, we cannot, in the nature of things, be impressed with the feeling or sensation of awe. A trim border, or a garden whose walks and paths are laid out with precision and taste; a hedge shorn of its natural features suggestive of irregularity—these are not sublime objects; these do not and cannot minister to the sublime. But, on the other hand, huge piles of rocks, irregular and misshapen, thrown wildly and in confusion together by nature, their jagged points seeming to pierce the very skies; the lightning flash riving and parting in its terrible course the firmament, and followed in quick succession by fearful peals of thunder; the avalanche tearing its way along in unobstructed fury; the volcano sending out from its fiery mouth the red-hot tides of lava which, descending to the plains below, bury and entomb whole cities in undistinguished ruin; the tempest lifting up its head in fury, and engulfing fleets and navies in its course—all these, and objects like them, appeal in the highest degree, to the sense of the sublime. The same principles which apply to natural objects apply to all others. The sources of the sublime are one in all its kingdoms.

In composition or writing, in order to give effect to a description of a sublime object, a style at once clear, strong and concise must be employed. The elements, or qualities rather, of such a style as we refer to, we repeat, are clearness, strength and conciseness. No room must be left for mistake. The picture must be painted clearly. In substance, outline, form and color, it must stand out by itself to the view. We know that, in order to its being well seen and properly appropriated, a painting must hang in a room which is well lighted; that it must have the benefit of a good, strong light; and then its glories and beauties will come out, and justice, so far as possible, will be done to

its author. The finest painting in the world might hang in a dark chamber for ages without its felicitous touches, its exquisite groupings, its noble and graceful figures, indeed its entire conception of majesty, pathos and beauty being known and appreciated. Thus in composition, and especially so is it in the sublime style of writing. Strength is the result, in part, of simplicity; and strength, as we have remarked, is one of the qualities of the particular style we are considering. Behold the strength imparted by conciseness of speech in the famous utterance of one[1] who united in himself the gifts of the warrior, the orator, and the scholar:—"*Veni, Vidi, Vici.*" The terseness and conciseness of this famous saying of one of the world's most illustrious names, cannot be given in any translation, such as "I came, I saw, I conquered." There is transcendent strength, too, in some of the simplest sayings, such as that, for instance, of Richter, the great German philosopher. "I love God and little children," says he. In this instance, exceedingly plain and simple, we are possessed of the very beauty of conciseness. There is a whole world of meaning in it. We see, too, how essential to the sublime, in composition, is simplicity; where the words employed suggest images easily comprehended, and ideas fresh from the mould of thought. High-flown and turgid expressions must be avoided. The mysterious and mystic, in the sense of the meaningless, can have neither favor nor place. Nor must ornament or adornment, as such, be sought or allowed, for it is not beauty of diction nor eloquence of style of which we now speak, and for which we contend, but rather the opposite of this, namely, the elevated, the sublime. Writers or speakers who imagine that a pompous style of composition or delivery, that magnificent words, accumulated epithets, and swelling expressions constitute sublimity, will find themselves mistaken.

We cannot take leave of this branch of our subject without quoting a name[2] which, among modern bards, almost ranks with the names of those who stand forth to the world the recognized princes of epic story and heroic song. In the following passage the author, we think, deserves to rank with the Homers of antiquity:—

[1] Cæsar. [2] Milton.

"He, above the rest,
In shape and gesture proudly eminent,
Stood like a tower; his form had not yet lost
All her original brightness, nor appeared
Less than archangel ruined; and the excess
Of glory obscured: as when the sun, new risen,
Looks through the horizontal misty air,
Shorn of its beams; or, from behind the moon,
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs. Darkened so, yet shone
Above them all the archangel."

This description of Satan, after his fall, at the head of the infernal hosts, choosing rather to reign in Hell than serve in Heaven, is a masterpiece; nothing of the kind equals it; and the only poet of modern times who can be compared to its author for genius, is Dante in the Inferno.

We now come to the second quality of style in a rhetorical point of view. We mean the beautiful. While beauty does not afford the imagination such exquisite pleasure as sublimity, yet, in its particular sphere, it achieves more than is possible to the sublime. In the nature of the case, this must be evident to the mind, for the emotions excited by sublime objects must be evanescent in their character. An unnatural tension of the mind, an abnormal state of the feelings, is the result of the undue excitement of the passions produced by the sublime. Now, the influence of beauty and of the beautiful is quite different. Beauty is the calm and repose of Nature; tranquil and soothing is her influence, while sublimity is the commotion of the elements —the upheaval, as it were, of tempests and of storms. In a word, beauty is the "still small voice," whilst sublimity is the whirlwind, the earthquake, the tempest. The beautiful is the smile of God; the sublime is his frown, and each has its place in his wise ordaining. Burke, in his "Essay on the Sublime and Beautiful,"—a wonderful work, and the more wonderful as the composition of his youth, comparatively speaking,—has some very fine and admirable theories, wherein he goes on to inquire into the elements of these two qualities of style, descending to particulars and details, which we have not now time nor space to notice. He is especially interesting as well as novel in his remarks upon *colors* and forms, as representing the sublime and the beautiful. We feel necessitated to pass over much

which might, perhaps, be profitably said in regard to the relations of the beautiful to graciousness of outline, to sound, and to the human countenance and "form divine," and come with haste to the beautiful in composition in the art of the rhetorician. Let us here, upon the threshold of our remarks, understand what we are to designate as the beautiful in composition. Beauty is a term often blindly and inconsiderately employed. But little meaning can be gathered from the manner in which even many intelligent persons speak of beauty and the beautiful.

When we speak of a beautiful story, orator, discourse or letter, we do not refer to its beauty in the sense of the quality itself, but to the manner of its composition. If either or all the objects mentioned be well composed we pronounce them beautiful. But to use terms in their well-defined meanings, we must restrict beauty and the beautiful to that which raises in the mind of the reader all gentle, placid, and tranquilizing emotions. The same rule of criticism applies here which obtains with regard to those objects in nature whose influence is of a like description. The beautiful in writing is not confined to any one sphere of mental effort, nor is it limited to descriptions of attractive external objects. Beauty, unlike sublimity, does not exclude ornament, neither does it require plainness of words, nor is it confined to occasional passages. It may and does characterize some authors' style throughout. Virgil, among the ancients, is a case in point. He is as much distinguished for the beauty of his periods as Homer for the sublimity of his conceptions. We need hardly say that "Cicero's orations have more of the beautiful than of the sublime in them. In this respect they are immeasurably surpassed, we think, by those of Demosthenes. Fénélon and Lamertine, in French, among the moderns; Addison, in English; and Irving, in American literature, possess those various graces of composition which constitute the beautiful." Perhaps the finest example which may be here quoted of the beautiful, in writing, in contradistinction from the sublime, is Eve's account of her first consciousness of existence, and of her introduction of Adam:—

> "That day I oft remember, when from sleep
> I first awaked and found myself reposed
> Under a shade, on flowers, much wondering where

And what I was, whence hither brought and how.
Not distant far from thence a murmuring sound
Of waters issued from a cave, and spread
Into a liquid plain, then stood unmoved,
Pure as the expanse of heaven; I thither went
With unexperienced thought, and laid me down
On the green bank, to look into the clear
Smooth lake, that, to me, seemed another sky.
As I bent down to look, just opposite,
A shape within the watery gleam appeared,
Bending to look on me. I started back,—
It started back; but, pleased, I soon returned:
Pleased, it returned as soon, with answering looks
Of sympathy and love. There I had fixed
Mine eyes, till now, and pined with vain desire,
Had not a voice thus warned me, What thou seest,—
What there thou seest, fair creature, is thyself.
With thee it came and goes: but follow me,
And I will bring thee where no shadow stays
Thy coming, and thy soft embraces: he
Whose image thou art.

. . . . . .

What could I do
But follow straight, invisibly thus led?
Till I espied thee, fair indeed and tall,
Under a platane; yet me thought less fair,
Less winning, soft, less amiably mild
Than that smooth watery image. Back I turned,
Then following, criedst aloud, Return, fair Eve:
Whom fliest thou? Whom thou fliest, of him thou art
His flesh, his bone; to give thee being, I lent
Out of my side, to thee, nearest my heart
Substantial life: to have thee by my side
Henceforth, an individual solace dear;
Part of my soul, I seek thee, and thee claim
My other half. With that thy gentle hand
Seized mine: I yielded."

This is the only quotation we choose to make as containing an example and illustration of the beautiful. No explanation of ours can add anything to its force of expression upon the mind. It is a description which flows along like summer streams, between banks of emerald and of flowers. As we stand beside them we seem to hear the music and soft cadence of their flow, tuning our hearts to gentlest minstrelsy and song. So there is a profound repose, a sweet peace, a calm that nothing can disturb, stealing into the mind and taking quiet, yet welcome possession of all its chambers, when the day is done, and the evening zephyrs float around. Such

images are those that make up the picture of the beautiful in nature and in art.

We pass on to observe that wit, humor, and ridicule also enter into style. We might describe their power, and depict their influence, but the space at our disposal will not admit of any such description. Suffice it to say that each and all of these play an important part in the rhetorical art, and used aright, produce effects highly beneficial in their nature. We will briefly mention the several kinds of rhetorical figures, the principal of these are as follows,—namely, simile, metaphor, allegory, metonymy, synecdoche, hyperbole, vision, apostrophe, personification, interrogation, exclamation, antithesis and climax. Thus we arrive, in our discussion, at the varieties of style. These we will briefly describe. They are as follows: the dry, the plain, the neat, the elegant, the florid, the simple, the labored, the concise, the diffuse, the nervous and the feeble. We observe that a dry style excludes ornament of every kind. It aims only at being understood, and cares neither for the fancy nor the ear. It is tolerable only in didactic writings, and then only when the substance is solid and the language perspicuous. It is not a popular style at all, and therefore we are presented with but few specimens of it in composition. The great critic and thinker, Aristotle, is an example of the purely dry style. Among the moderns, perhaps Berkeley is as much distinguished for it as any other writer. A *plain style* rises one degree above that which we have just described. Such a writer is at no pains to please us with ornament; yet he is careful to avoid the other extreme of harshness of diction. In addition to perspicuity, which is the only object of the author of the plain style, or of the dry writer, this last seeks for propriety, precision and purity. Such figures as arise naturally out of his subject, as are suggested by them, and as throw light upon his meaning, he does not reject. But everything in the way of embellishment he avoids. To this class of writers, perhaps, more than to any other, belong Locke and Swift.

We next consider the *neat style.* In this ornaments are employed but sparingly; they may be appropriate and to the point, but they neither dazzle nor sparkle. They are not bold nor glaring. The sentences employed are not lengthy, and contain nothing superfluous. Beauty of com-

position is attained not so much by striking efforts of the imagination as by a proper and judicous selection of words. This is a very useful style of writing; there is no kind of compostion to which this does not apply. The letter, the essay, the sermon, the law paper—all may be written in this manner. We now come to a brief consideration of the *elegant style.* This possesses all the beauty that ornament can add, without any of the drawbacks arising from its improper or excessive use. It may be regarded as the perfection of style. "An elegant writer," says Blair, "is one who pleases the fancy and the ear, while he informs the understanding; and who gives us his ideas clothed with all the beauty of expression, but not overcharged with its misplaced finery." The literary world universally regards Addison as pre-eminently elegant in his style. Such, too, in a lesser degree are Temple, Pope and the noted Bolingbroke. There is one name in our day which we desire to add to the illustrious names already mentioned. We mean Edward Everett, who is confessedly the most elegant writer in America. The *florid style* is one which is entirely given up to ornament; a description of composition which blazes with metaphors and figures. The term, however, may be used in a two-fold application. The ornaments may, and often do, arise from a luxuriant and splendid imagination, and yet rest upon a solid foundation—upon a mass of sterling thought. But it is not seldom otherwise. We may say, for the most part, the florid style describes much the greater portion of the so-called "popular literature" of our day. It is the resort of writers who are affluent of words and language, but deficient in ideas; and who therefore try to make up in sound what they lack in sense. Some of the most distinguished writers of ancient or of modern times have composed in the spirit of the florid style. Among the most prominent was Ossian, whose poems consist almost entirely of bold and brilliant figures. Glow of imagination, sparkle of fancy, impassioned feeling, exuberance of thought, and affluence of language naturally and of necessity, find their true medium of expression through the style in question. No objection should be made to luxuriance as such, especially in the young, for time will bring the correcting hand of judgment to bear, and the pruning will be

a process which will leave the imagination chaster and richer than before. Luxuriance is to be preferred to barrenness. So says the distinguished Quintilian, and he is as good authority, perhaps, as can be quoted.

The *simple* and *the labored style* are entirely opposed. Simplicity does not imply plainness. Its chief aim is to follow nature. Ornament is not inconsistent with it; elaborateness is neither rejected nor despised, provided it is a help and not a hindrance. We must repair to the ancients for the best specimens of simplicity. Homer, Herodotus, Xenophon and Cæsar particularly excelled. They were simple, because natural writers, because they were not imitators, but great originals. Goldsmith was a writer of great simplicity. His thoughts and sentiments came from the mould of his own mind. He, like the illustrious names already mentioned, was a child of nature. Styles, too, are *concise* and *diffuse*, according to the number of words employed by writers to express their thoughts. We need scarcely remark that the concise writer strives to express himself in the fewest possible words. He rejects everything of an excessive or redundant nature. His thought is presented but once, and then in a striking and forcible manner. His sentences are welded together, compact and strong, and suggest more than they directly express. This style has its faults as well as beauties. For instance, it is apt to produce abruptness and obscurity. It is difficult to determine which is the better style of composition, on the whole. Let every one be fully persuaded in his own mind.

Discourses intended for delivery should be more copious in their style than matter which is to be printed and read. Still we think that, for the most part, the concise style is to be preferred; especially in sublime and impassioned writing; indeed the sublimity of such compositions depends upon this style. It is a remarkable fact that the ancients were more distinguished than the moderns for conciseness and simplicity. The diffusive writer presents his sentiments in a variety of lights; and, by repetition, endeavors to make himself perfectly understood. Fond of amplifications, such a writer has a proclivity for long sentences, indulges in lengthy sentences, and makes up by copiousness for what he lacks in strength. The great difficulty with modern authors in every field of literary effort is that they

amplify too much and suggest too little; that they have more words than ideas; and thus dilute and weaken thought and expression. The study of classical literature is recommended on this if on no other ground, namely that it presents illustrious examples, worthy of all imitation, of the concise and terse style of composition. Finally, we come to the *nervous* and the *feeble style;* but we choose only to mention them by name, meanwhile remarking that they differ somewhat from the concise and the diffuse style. Criticism properly enters into the province of our subject; it is certainly an important part of rhetoric; and, before finishing an article already much more lengthy than we anticipated when it was begun, we will offer a few thoughts upon it. That this country is sadly in need of a healthy and reliable mode of criticism will not be doubted by any who have occasion to be acquainted with the character of its literature. Here, if nowhere else, there is a broad and wide field for improvement and amendment. As matters are now arranged, it is as much as a man's reputation is worth for him to give an honest criticism or opinion upon an author or a book. The system of puffing, of "penny-a-lining" has been carried to such an extent that the country is flooded with trashy publications whose authors go unpunished and unrebuked. Could a citizen of Athens be transported to Boston and especially to New York, and be permitted to read the advertisements and notices of works which appear in our papers, he would conclude, should he not take the pains to examine for himself, that he had fallen upon the most polished and highly educated people that had ever lived. But he would have to take it for granted that everything said of our literary progress was true. Every book published is "one of the most wonderful and learned works which have fallen from the press." Every cheap newspaper filled with stories which murder the king's English almost in every line, "is pronounced to be a composition of remarkable genius;" and so on to the nauseating end. In view of these facts, the necessity of a healthy and intelligent as well as independent criticism is apparent, for our own sakes and for the sake of the good opinion and respect of foreigners abroad. And here let me say, in no terms of flattery but of deserved praise, that a journal of literature is established in our country which fearlessly exposes all the

literary sham and tinsel that come to light in the so called cheap literature and popular publications of the day. May it go forth, "conquering and to conquer," in this work of honor and of truth.

We have now concluded. The subject has grown upon our hands, as we have proceeded, till it has assumed large proportions indeed; and yet we are conscious that we have not explored all its heights and depths. We have only stood as it were beneath its ample dome, and surveyed some of its glories and splendors. Still we have seen enough to astonish and to please, of that vast building whose materials are gathered from so many sources and whose construction has been the patient work of so many centuries. To drop all metaphor, we have done but little more in this paper than to lay down principles and to seek for their application; to learn something of the philosophy of the rhetorical art; and to leave the details for the patient consideration of the thoughtful and the studious. It has been a labor of love, and that has been our incitement; and we part from it now with somewhat of the regret of a fond parent for a child. Like every other art, it is one which requires time and patience. It is a system which is not taught nor built up in a day. But this consideration need not discourage us. So with the rhetorical art which is the subject of our thought at this time. All the wisdom of the ancients and the criticism of the moderns have not sufficed to exhaust it. It is a stately tree whose roots strike far down into the soil of the centuries; its trunk supports a massive wealth of branches, boughs and leaves; its fruit is rich and luscious, and golden with promise. Though great and persistent effort be required to reach those purple clusters which the vine of its genius bears, yet, when reached, their flavor and taste more than repay the weariness and fatigue undergone in the pursuit. Genius is "the apple of gold," but, to shine with serenest and most beauteous ray, it must be set "in pictures of silver;" it must assume the shape and proportions which a consummate and masterly rhetoric alone can give it—a rhetoric which shall make our words "live and breathe and burn;" which shall give them the consistency of life and the color of health; which shall send them forth into the field of action triumphant indeed.

J. T. P.

Art. XXI.

Roger Bacon.

There is no name in our literature more honorable than the name of Bacon. It comes down to us imbued with the fragrance of piety, and adorned with the splendor of learning. It is invested with the auroral light of poetry. It is clothed with scholastic associations, and magnified by successive accretions of philosophic thought. It has become almost a synonyme for scholarship, for research, for discovery, and for progressive science.

The name most commonly recalls the later Bacon—the courtly counsellor of Queen Elizabeth, the Chancellor of England, the author of the *Novum Organum*,—a man whose moral character cotemporary malignity was permitted to asperse, only that posterity might triumphantly vindicate it — so perfecting the circle of honor that rims his ample nature. But the elder Bacon deserves a more general recognition. We must grope back to the intellectual dawn of Europe, domesticate ourselves in the cell of a monastery, and notice how the sultry work of life goes on in the brain of a poor Friar, if we would see the earliest beams of that redundant glory which illustrates this great name.

Roger Bacon was born at Ilchester, in the county of Somerset, in the year 1214. He is said to have sprung from one of the most ancient and honorable families of England; but nothing is known of his youth, except that he was sent to Oxford, at an early age, where he received his preliminary education. From Oxford, he passed to the University of Paris, then the bright centre of European learning, where the mind of the devoted scholar probably received its first impulse in the direction of experimental science. At Paris, he received the degree of Doctor of Theology, and entered the order of the Franciscan monks. About the year 1240 — being then some twenty-six years of age — he returned to England, enriched with all that the schools of that century could teach, and standing almost alone on the frontier of human knowledge.

From this time, he was to pursue the work of experiment and research, on his own account. He was to enter the

lists, single-handed, against three great antagonists — the Mystery of the Elements, the Ignorance of Society, the Superstition of the Church. He was to explore the labyrinths of Nature with his own adventurous reason, accepting with equanimity whatever might befall him; and sit, amid the smoke of his laboratory, sagaciously questioning the protean demons of earth and air, while they disclose through his studious years the facts that can never die. He had learned enough to be aware that the Age was profoundly ignorant; the human mind benighted or undeveloped, unconscious of the vital creation it was made to crown and interpret, blind as yet to its high calling and true career. He knew that the world of matter was instinct with latent forces, that would revolutionize society soon as they should be drawn forth; and that Truth waited behind the veil of Phenomena, the fairest bride man ever won. To awaken the age to a knowledge of the uses of some of the most familiar, yet most mysterious of the elements; to engage the mind in elevating speculations, give it control of brute terrors, and invest it with the sovereignty of nature; to espouse the truths whose evanescent gleamings lured his reason, as they lay immersed in the essence of things — became the ambition and the recompense of his laborious life.

Taking up his abode in a convent of the Franciscans, at Oxford, Bacon — with such feeble helps as the time afforded — began to prosecute his researches in Natural Philosophy. His first business was to learn what the ancients had thought or discovered; and there was no writer who could guide him so well in this inquiry as Aristotle. It was impossible that Bacon should be content, with his earnest and persistent spirit, with any superficial knowledge of that great philosopher; so he made himself master of the Hebrew, the Greek, and the Arabic languages, that he might read Aristotle, together with his principal commentators, in their originals.

Furnished, by this toilsome process, with the results of ancient research, he undertook to augment them. With characteristic thoroughness and energy—resolved to obtain his knowledge of nature at first hand—he constructed many scientific instruments, and lavished, with the prodigality of a genuine enthusiast, whatever sums of money he was ena-

bled to obtain, on the fruitful, but perilous, experiments of the laboratory. In the course of twenty years, he spent in this way, and in the purchase of books, more than two thousand French livres,—furnished either by his family or by the liberality of friends,—a very large sum for a private person to invest in knowledge, in the Thirteenth Century, when we consider the value of money at that time.

Many experiments in Natural Philosophy elicit wonder, even at the present day; and we may judge how Bacon's experiments were received, six hundred years ago, by an ignorant community, debased to the last degree by a malignant superstition, that was armed with all the sanctions of religion. There were a few men so far enlightened as to see that those researches were legitimate and important; but, in the opinion of the vast majority of society, experimental science bordered on Satanic ground. In that age, philosophy was held as synonymous with heresy. It was a bad symptom in a man to be a thinker. The spirit of inquiry was the spirit of insubordination. The natural world was believed to lie under the dominion of Satan; and whatever wonders a man might perform with its elements, through some knowledge of its laws or skill in chemical combinations, was at once referred to a power conferred by the devil. Wherever the awakening mind showed any ability to control or combine the forces of nature, there was a disclosure of the diabolical art of magic; and the man who should presume to dabble in that mystery, might count on the swift vengeance of church or mob.

It is necessary to dwell, for a moment, on the debased state of society, at that time, in order that we may have a suitable back-ground for the exhibition of Bacon's labors, and perceive, also, the danger he incurred by his premature discoveries.

The period of the deepest intellectual night, probably, had been between the Seventh and Tenth Centuries. During that period, to all practical purposes, books disappeared from Europe. All learning was stored in the Latin language; and the Latin language had virtually ceased to be read or spoken. Then, again, there was hardly any material for the manufacture of books. The conquest of Alexandria by the Saracens, in the Seventh Century, put an end to the importation of the *papyrus* from Egypt, and

paper was not made from cotton rags until the close of the Tenth Century. Thus, during the long interval of more than three hundred years, European writers, or copyists, were made to rely upon *parchment*, which was too expensive a material for general literary use. Warton states, in his History of English Poetry, that parchment was so scarce, in 1120, that none could be found suitable for an illuminated copy of the Bible.

Thus the nations of Europe were, by necessity, reduced to all but universal ignorance. Ignorance is the parent of superstition. The human mind—deprived of the nurture found in philosophic thought—fed on the ecclesiastical rubbish which the degenerate Church had garnered, and consequently exhibited little grace or vigor. We can make room for only two or three examples of the credulity and debasement common to the period. A belief in the speedy end of the world was, in the Tenth Century, universal. The charters framed at that time frequently begin with the words, "As the world is now drawing to its close." An army, marching under the Emperor, Otho I., became so much terrified by an eclipse of the sun—which was supposed to herald the grand catastrophe—as to disband in the wildest dismay. A belief in the miraculous powers of the Church had been general; and the most stupendous examples of the violation of natural laws, by ecclesiastical agency, were still acknowledged by the credulous masses. Legends of the most scandalous and impious nature were in general circulation,—the interest of the story usually turning on the interposition of the Virgin in behalf of some rogue, in mortal peril for his crimes,—the design being to show that those sinners who paid *her* suitable honors in this world, might confidently count on her merciful influence in the world to come![1]

A very remarkable instance of Medieval superstition is found in the practice of appealing to Heaven, in judicial controversies, by means of combat and ordeal. The principle of these two modes of trial was the same—the assumption being that Heaven would interpose in behalf of the innocent, whether he were required to face his accuser in

[1] See specimens of these monkish tales cited by Hallam, Middle Ages, Chapter IX. Part I., in a note.

single combat, or to hold in his naked hand a bar of red hot iron. The trial by combat soon lost its religious character, but survives, to this day, in the form of the modern duel. The trial by ordeal was a fearful test,—the ceremonies requiring the accused to hold hot iron, to plunge the arm into boiling fluids, to float on cold water, in demonstration of his innocence. The ordeals in most general use were those of hot iron and boiling water, "and it has been a perplexing question," writes Mr. Hallam, "by what dexterity these tremendous proofs were eluded." Thus it is recorded of Emma, queen of Edward the Confessor, that she stepped upon nine red hot plow shares! Blackstone imagines that she must have stepped *between* them; but a writer in the *Archaologia* refutes Blackstone; and Hallam suggests that it is safer, as well as easier, to deny such stories than to explain them,—although, as is well known, there are certain medicaments that protect the skin, to some extent, against the effects of fire.[2]

In the age of Bacon, it is true, the cloud of ignorance was beginning to be lifted from Europe; and some of the superstitions, once rank in Christendom, had become obsolete. The day had broken, but only here and there was there a mind thoroughly awakened. The masses of society yet slumbered; and the very Century that saw the morning star of modern science rise, in that Oxford Friar, saw likewise the most degrading exhibitions of ignorance, of fanaticism, and of bigotry.

Certain epidemical phrensies connected with the Crusades, were especially rife during this Century. The most astonishing of these is related to have broken out in 1211, when a multitude, amounting, as some estimate, to ninety thousand, composed mainly of children, and commanded by a child, issued from Germany with the view of recovering the Holy Land. They advanced without harm as far as Genoa, where, meeting with an obstacle which their imperfect knowledge of geography had not anticipated, they soon dispersed in various directions. Thirty thousand arrived at Marseilles, where part were murdered, others sold to the Saracens, and the remainder exposed to starvation.[3]

[2] State of Europe during the Middle Ages, Chapter IX. [3] Velly, Hist. de France, t. iv., p. 206.

About forty years later, during the captivity of Louis IX., the kingdom of France was overrun by a wave of religious frenzy, that took its rise in Flanders. "An impostor declared himself commissioned by the Virgin to preach a crusade, not to the rich and noble, who, for their pride, had been rejected of God, but the poor. His disciples were called Pastoureaun, the simplicity of shepherds having exposed them more readily to this delusion. In a short time they were swelled by the confluence of abundant streams to a moving mass of a hundred thousand men, divided into companies, with banners bearing a cross and a lamb, and commanded by the impostor's lieutenants. He assumed a priestly character, preaching, absolving, annulling marriages. At Amiens, Bourges, Orleans, and Paris itself, he was received as a divine prophet. Even the regent, Blanche, for a time, was led away by the popular tide. His main topic was reproach of the clergy for their idleness and corruption, a theme well adapted to the ears of the people, who had long been uttering similar strains of complaint. In some towns his followers massacred the priests and plundered the monasteries. The government at length began to exert itself; and the public sentiment turning against the authors of so much confusion, this rabble was put to the sword or dissipated." [4]

This practical epidemic had been confined chiefly to the populace—in all ages the readiest victims of religious delusion;—but "there were examples in the middle ages of an epidemical religious lunacy, from which no class was exempt. One of these occurred about the year 1260, when a multitude of every rank, age, and sex, marching two by two in procession along the streets and public roads, mingled groans and dolorous hymns with the sound of leathern scourges which they exercised upon their naked backs. From this mark of penitence, which, as it bears at least all the appearance of sincerity, is not uncommon in the Church of Rome, they acquired the name of Flagellants. Their career began, it is said, at Perugia, whence they spread over the rest of Italy, and into Germany and Poland. As this spontaneous fanaticism met with no encouragement from the Church, and was prudently discountenanced by the civil magistrate, it died away in a very short time." [5]

[4] Hallam, State of Europe. Velly, Hist. de France. [5] Hallam. *D'Aubigne's* History of the Reformation, Book 1. chap. 2.

Such were a few of the outstanding features of the Europe which Bacon looked down upon, from the elevation of his philosophical contemplations. While, in inquiring into the secrets of nature, he made discoveries, and arrived at results, that won for him the admiration of enlightened men—who saw their real tendency and estimated their practical value—those discoveries could only alarm the vulgar, and excite prejudice in the minds of the bigoted authorities, as the productions of an unhallowed curiosity. Bacon had probably stated in his lectures, what we find him to state in his writings, that he understood a process by which thunder and lightning might be imitated. Such a statement would convict him, in the popular credulity, of having unlawful dealings with the Fiend; and he would naturally be regarded, by the superstitious herd, with mingled wonder, aversion, and horror. To add to the odium of his pursuits, and the insecurity of his person, Bacon had incurred the hatred of his order. His brother monks were an idle and dissolute tribe; and he had written to the Pope complaining of their vices, and demanding a reformation. In revenge, they denounced to the court of Rome his dangerous opinions and astonishing experiments, which they ascribed to the agency of the devil. The Pope—who was quick to see the hand of the devil in any move for reform—forbade the austere philosopher to teach at Oxford. His lectures were, accordingly, suspended. The popular clamor against him increasing, he was soon after thrown into prison. There he was treated with much rigor—being forbidden to communicate with any person, and often deprived of necessary food.

But God never entirely deprives the wise man of appreciators. He sends, among the most stupid generation, two or three sagacious heads and diligent hands, to pierce the dark and survey the road; among countless herds of drowsy cattle, half a dozen sky-gazing shepherds, who spy out the richest pasturage for the flock, and follow the star of Reason to the birth-place of Truth.

There was one Englishman, in that day, who knew Bacon's worth, and dared to be his friend; and he was the worthy Bishop of Lincoln. There was also an Italian bishop, then residing in England in the capacity of the Pope's legate,—a man of liberal tastes and generous heart,—

who admired the genius, and pitied the misfortune, of the enterprising scholar. Fortunately for Bacon, this man was soon recalled to Italy, and was elevated to the papal throne, under the name of Clement IV.; for one of his first acts was to liberate the philosopher, take him under his protection, and request a collection of all his writings. A golden summer seemed now about to open upon this deserving pioneer in science; but, scarcely had his works been forwarded to Rome, when his generous patron died, and a new pontiff began to reign, who knew not Bacon. Again he fell among the Philistines of the cloister and court; and the intellectual Samson—now verging upon old age—had a sultry struggle with monk, bishop and pontiff, to the end of his days.

It seems that the general of the Franciscan order, Hieronymus ab Esenlo, or, as other authorities name him, Jerome of Ascoli, was a bigoted and arbitary man,—a friend neither of learning nor reform. The inferior monks had probably infected him with their hatred of Bacon. At all events, he presently prohibited the reading of the philosopher's writings, and finally issued an order for his imprisonment, which the new pope promptly confirmed. Thus, at the age of sixty-four, Bacon was again cast into prison, where he languished for ten years. In the meantime, the man who had imprisoned him was raised to the papal chair, under the title of Nicholas IV. It was in vain that the great scholar, whose indefatigable mind wrought as intensely as ever in captivity, attempted to convince the pontiff of the innocence and utility of his labors. The work he sent to Rome, at this time, "On the Means of avoiding the Infirmities of Old Age," failed to molify the papal bigot. It was not until the death of the pope, that Bacon regained his liberty, by the intercession of some generous Englishmen, when he returned to Oxford, and wrote his final work, "A Compendium of Theology." The twilight of his life seems to have passed in peace and tranquillity; and, after the lapse of eighty years, crowded with the most various and important intellectual efforts, his expanded mind ascended to that realm where, we trust, thought is free, and where no bounds are set to impede discovery.

It was impossible that the thirteenth century should have

appreciated Friar Bacon. That century was morally and mentally unqualified to apprehend his merits. The timid superstition of the cloister kept the narrow portal of Faith, and could feel only alarm at the boldness of his researches. The dim-eyed owl of ignorance sat guarding the slumber of Reason, and could only salute this luminous mind with a shriek of pain. And in later times, the fame of his namesake, Lord Bacon, has tended to eclipse this earlier light in the firmament of English letters. But the time has come for us to render justice to the wonderful merits of this bold and successful pioneer.

His principal work, the *Opus Majus*, astonishes the scholar of the present day by its sagacious anticipation of many of the wonders of modern science. For example, he made discoveries in Optics which later experiments have only confirmed. "He describes very exactly the nature and effects of convex and concave lenses, and speaks of their application to the purposes of reading, and of viewing distant objects, both terrestrial and celestial; and it is easy to prove from his writings, that he was either the inventor or improver of the telescope. He also gave descriptions of the *camera obscura*, and of the burning glass. He made important chemical discoveries. In one place he speaks of an inextinguishable fire, which was probably a kind of phosphorus: in another place, he says that an artificial fire could be prepared with saltpetre and other ingredients, which would burn at the greatest distance, and by means of which thunder and lightning could be imitated: a portion of this mixture, of the size of an inch, properly prepared, would destroy a whole army, and even a city, with a tremendous explosion, accompanied by a brilliant light. In yet another passage, he says decidedly, that thunder and lightning could be imitated by means of saltpetre, sulphur and charcoal."[6] Hence it is plain that he understood the art of preparing gunpowder, and the destructive uses to which it might be applied.

Bacon was so well versed in Greek and Hebrew, and wrote Latin with such clearness and elegance, that his acquirements in these respects alone might have preserved his name among the ornaments of his age. His intimate acquaintance with geography and astronomy, appears by

[6] Encyclopedia Americana, vol. i. p. 516.

his discovery of the errors of the calendar, and their causes; as also by a corrected calendar which he prepared, approximating very nearly to absolute accuracy, a copy of which is preserved in the Bodleian library. Theology and moral philosophy likewise received some attention from his vigilant and comprehensive intellect; and here, as everywhere else, he laid down principles, or prescribed rules, that reflect the highest honor upon his acute and prophetic genius.

Deeply sensible of the intellectual torpor of his age, Bacon inquires into the causes of the popular ignorance, and finds them to be these:

I. An overweening confidence in authority;

II. An unreasonable deference to custom;

III. An excessive fear of popular prejudice; and

IV. An inordinate and intolerant conceit, which inclines one to regard as puerile or dangerous whatever he does not understand.

It would not be easy to make a more admirable statement of the obstacles which are found, in every age, to impede the progress of truth. Chancellor Bacon, himself, in naming the obstacles to true knowledge, that fell under his observation, three centuries later, substantially adopts Friar Bacon's analysis."[7]

The principles which Roger Bacon laid down to guide the mind's inquiry, carried to their logical result, would leave exploded the entire theological system of his time, and left religion resting upon an exclusively rational basis. He says, distinctly, that it is the right of human reason to exercise a severe control over all the doctrines submitted to its approbation,—an amazing proposition to emanate from a monk, at the remote period of the thirteenth century,—a more radical sentiment than Luther ever proclaimed, though it was announced three hundred years before he startled the church with his bugle blast. This doctrine of the supremacy and final authority of reason, has ever been challenged as the gigantic heresy, against which theologians have felt bound to hurl their heaviest thunderbolts; but no heresy was ever more difficult to kill, to exorcise, or to resist.[8] It has haunted and harrassed the church, at every

[7] New American Cyclopedia. [8] Locke has a fine passage in vindication of this proscribed attribute: "Reason is natural revelation, *whereby* the Eternal Father of Liht and Fountain of all knowledge,

step,—now appearing on one wing, then on the other; and it musters to-day, from the ranks of all thinking men, a numberless host, who combine the forces and splendors of nature, the winds and the waters, the crystals of the strata and the stars of the sky, in the grand crusade of the mind for the recovery of its spiritual birthright.

Is it surprising that a man so far in advance of his age as to have advocated the cause of reason against authority, *six hundred years ago*, should have provoked obloquy and persecution? Why, even in our own time, more have suffered the loss of reputation by advocating a similar sentiment—not at the hands of superstitious Romanists either, but at the hands of Christians boasting themselves Protestant and liberal.[9] It is not twenty years since many of the Unitarians of Massachusetts regarded Theodore Parker as worthy of imprisonment, on account of his alleged infidelity; but the relation of Mr. Parker to the Unitarian Church was far less antagonistic than that of Roger Bacon to the ecclesiasticism of the Middle Ages.

Could the wise thoughts and grand discoveries which Bacon offered to Europe, have been accepted and applied in that day, what centuries of error and suffering might have been averted from the human race. But it seems to be the scheme of Providence that nations shall learn chiefly

communicates to mankind that portion of truth which he has laid with] in the reach of their natural faculties. Revelation is natural reason enlarged by a new set of discoveries, communicated by God immediately, which reason vouches the truth of, by the testimony and proofs it gives that they come from God. So that he that takes away reason, to make way for revelation, puts out the light of both, and does much what the same, as if he would persuade a man to put out his eye, the better to receive the remote light of an invisible star by a telescope."—ESSAY, *Book* iv., *chap* xix., § 4.

[9] Persecution has passed away, I trust, forever, but the temper which produced it still remains; its parent, bigotry, is still in existence; and what is there more adapted to excite thorough disgust, than the disposition, the feeling, the motives, the kind of intellect and degree of knowledge, discovered by some of those, who are pretending to be the sole defenders and patrons of religious truth in this unhappy world, and the true and exclusive heirs of all the mercy of God? It is a particular misfortune, that when gross errors in religion prevail, the vices of which I speak, show themselves especially in the clergy; and that we find them ignorant, narrow-minded, presumptuous, and, as far as they have in their power, oppressive and imperious."—ANDREWS NORTON, *Thoughts on true and false Religion*, 2d ed., pp. 15–16.

by experience, and that society shall grow into wisdom in obedience to an *imperium in imperio* lodged in the instincts of the species. We cannot predict for it a definite progress, nor break, by any spasmodic efforts, the continuity of its evolutions. Our assurance extends but to this—that humanity has its harvest-time, like the corn and the olive; and only the mind of God can span the measureless summer, which is destined to ripen the clustering possibilities of the world. Great men rise above their fellows, and feel the inspiring heavens rest upon them in benediction; but they can lift no mind above its actual stature, or plant their luminous thoughts in crude and barren hearts. Their prophetic idea darts into the future, and forecasts the coming time when wisdom shall justify her children; but the dim eyes of the multitude see not the vision, and they can only murmur and deny.

It seems an elevating recreation to go back, from time to time, along the road the race has travelled, musing over the memorials of the great minds, who have faithfully burned out the taper of life, patiently trodden the wine-press alone, and serenely drank the hemlock, as a testimony that they loved truth, virtue, liberty, better than fleshly comfort and vulgar praise. On this account we have indulged this short review of the life of Roger Bacon—desiring to hold up his name, in honorable remembrance, among those who cherish the love of letters, and aspire to perfect and adorn their manhood. It is of great moral benefit, in times like ours, to know such men, to feel breathing upon us the breath of an august soul, who spoke his imperial thought, and did his undying work, in a thankless age,—trusting in God to vindicate his wisdom, and leaving to posterity the building of his monument. E. W. R.

Art. XXII.

Religion and Money.

The poles of the earth relate to each other; so do religion and money. Light and darkness, good and evil, have definite relations. Nothing stands alone. It is the peculiarity of the true religion that it invests all things. It, so to speak, impresses everything into its service. Whatever seeks to stand aloof is disloyal to it. Whatever seeks to evade its call, thereby expresses its opposition to its control. Its dominion is rightfully absolute and universal. God is king, and nothing may lawfully oppose his will.

Attempts are often made to exclude certain things from the legitimate sway of religion, such as trade, pleasure, politics, &c. But such attempts originate always in the disposition to shirk the responsibilities of religion. The easiest way to diminish responsibility is to narrow the dominion of religion. Say religion relates only to certain personal and spiritual duties which we owe to God, and it is easy to release much of life from its scrutiny and care. Make religion a special service, a limited good, a wheel within a wheel to effect an object distinct from the one contemplated as the grand end and glory of human existence and action, and it is easy to shun nearly all its requirements.

But all the statutes of our religion extend its sway over the whole of life, and give all the products of human thought and labor into its hands. Money is not an exception. Though unrighteousness is often attributed to it, and mammon is held as opposed to God, it is by no means given up to the adversary, and accounted only as devilish. Though money mixes with much evil, and the love of it is said, by a strong figure of speech, to be the root of all evil, it is not cast off as incapable of consecrated uses. There is no fault with money. If it is put to sinful purposes, the fault is with the user. Money represents the products of thought and labor,—represents more of life than any other one thing. If it is advantageous to trade, it is to religion. If it promotes the interests of the state, it does those of the church. If it serves the arts of life, it may as well the amenities and principles of the gospel. If

civilization devotes it to the purposes of social refinement and elevation, the grace of God may use it for the spiritual enlightenment and redemption of men. It takes its character from the using; and as it is used for spiritual as well as temporal purposes, it involves some of the highest interests in humanity.

I. Moses, by command of God, consecrated money. He gave a tenth part of it to the Lord, as an offering to consecrate the remainder. He required of the people that they should give to the Lord a tenth part of their flocks, their products and their annual income, to maintain his ordinances and to keep in their minds a righteous estimate of their value. The ordinances of themselves would have been worth but little, had not the people appreciated their significance and value. And one of the conditions of their appreciation was their expensiveness. To have cheapened them would have been to have weakened their power. To have made them a gift would have been to utterly destroy them. A tenth of their products and a seventh of their time, were the price the people paid for their religion. It was a costly religion; but it returned them good dividends. The good order, security, prosperity, and personal and national growth and peace, were rich returns for the money invested. But added to these were the less showy, but more substantial spiritual blessings, — knowledge of God, obedience to his laws, love of his truth, communion with his spirit, the blessed consecration of his presence,— enduring riches which time shall not destroy, and the worth of which eternity alone shall fully reveal. By all the blessings of their religion, outward and inward, they felt themselves a consecrated people. They felt that their interest, great and small, their flocks, their families, their institutions and country, were under the constant care, and existed in the perpetual presence of God. If their religion cost them much, it was a mighty power making them a peculiar people, who marked their age with an everlasting impress, and shed upon the world a light which shall spread and intensify till humanity shall rejoice in its glory.

To the ancient people of God was given a grand moral mission to the world. That mission is not yet accomplished. Men are not yet convinced that God reigns over everything, and requires a consecration of their persons, powers and

possessions to him. They see not yet that money, with all it represents, is an instrumentality of religion, and should be devoted to its uses. They understand not yet that a tithe of all they possess should be freely brought to God's altar as their fairest fruit-offering; that by this offering the whole possession should be consecrated to good uses.

He who brings such offerings in the right spirit uses the rest of his possessions for righteous purposes. The law of Moses inculcates the right ideas of the use of temporal things for spiritual purposes. The animus of that law should pervade the Christian law of liberty. What the Jew did by law, the Christian should do by love. What was commandment to the Jew, should be principle to the Christian. What was letter to the Jew should be spirit to the Christian. Principles do not change. The outward bears always the same relation to the inward life. God's demands upon his children do not decrease with the increase of light. If he demanded of the Jews a tenth part of their annual products, that their lives might be according to the law, he does not demand less of Christians that their lives may be according to the Gospel. If a tenth of the Jew's income was as small an offering, as in the divine judgment would consecrate the remainder, and devote his life to Jehovah, can it be that a less offering will consecrate a Christian and make him a devoted child of God? Is Christianity religion made easy? Are the demands of the gospel less than those of the law? Are men's moral obligations diminished with the increase of spiritual light? As God does more for men, are they called upon to do less for him? Has religion a less general bearing on temporal life, as its spiritual excellences are more perfectly revealed? Are we to take God at his word, that men are blest according to their offerings to his religion, and that such offerings are imperatively demanded as the conditions of spiritual life and growth?

God's word is sure, and cannot be trifled with. And though written to the Jews, its spirit will be made good with Christians. The spirit of the law is not abrogated; and not less than a tithe of the temporal possessions of Christians will satisfy the divine demand and consecrate their hearts fully to his service.

II. The history of the Christian church is instructive on this point. The first Christians sought to devote all their

goods to the interests of their religion. They made a common treasury. The church was their bank. Not that all was used solely for religious purposes, but all was offered. God approved this entire consecration of all temporalities to Him and sanctioned it in the gifts of the Holy Spirit and in the marvellous successes of the early disciples. The case of Ananias and Sapphira, who attempted to keep back a part by deception, shows God's disapproval of such transactions. As Christians afterwards fell away from this entire consecration of themselves and their substance to God and his cause, they became feebler in personal spiritual qualities and less efficient as an aggressive power in the world.

When Christians have sought to keep back a part of their substance and divide their possessions and interests between God and the world, they have been blighted in the fruits of the spirit, and in all their religious interests seem to falter, if not entirely fail.

When they have sought to serve both Mammon and God, they have found the Saviour's statement true, "Ye cannot serve two masters." In all the Christian ages, when a people have made the cause of Christ paramount to everything else and have freely devoted their temporal possessions to it, they have not only prospered personally, but have made themselves felt as a power among men and have given mighty efficiency to their religion. That sublime devotion which gives a man and all he has to the cause of God, not only sanctifies and saves him, but serves as the most convincing argument he can make to other men, of the divine qualities of his religion. The gift of worldly goods, the sacrifice of worldly interests, the yielding of worldly attainments and dignities to the claims of religion, is the highest proof to the world of its truth and power. When the loves of the world yield to the love of God, men are convinced that God rules in the heart so lifted above temporal interests.

It is not the Church that possesses the most truth in theory and the most right in principle that necessarily exerts the greatest power; but that which secures the most personal consecration to its interests. The church which gives the most, which does the most, which makes the worldly interests of its members yield most freely and

devoutly to its claims, is the one which carries conviction most powerfully to worldly men. Nor is it well for us to complain of this fact. It is the most convincing argument to us all. Personal consecration is the first and greatest work of any religion. The surrender of temporal to spiritual interests is the very thing desired. The transfer of the energies and affections of men from temporal to spiritual pursuits is the prime object of religion. Matter must yield to spirit; time must minister to eternity; the world must serve God. Any church, therefore, which brings mammon to the service of God, is doing its legitimate work, though it may not possess the whole truth.

The principle, therefore, with which the early Christians begun their work, is a righteous one and involves the whole working power of Christianity. Men must give if they would be blest. They must give if they would have a church. They must give if they would have that church a power among men. They must give if they would convince and convert the world. The unsearchable riches of Christ are not without their price. Spiritual wealth and power are not bought with a bauble. God puts a better estimate upon divine things. The true statement is, the world is the price to be paid for heaven. Whoever thinks to get heaven otherwise will fail. And so long as a part of the price is kept back, the soul must feel itself shut out from the golden glories of the kingdom. The law is inexorable and no soul is fully saved or can be, till all temporal interests are sacrificed to the spiritual, and the world made the footstool of the saints.

III. This law applies with equal force to individual churches and societies. If they would prosper they must pay the price of their prosperity. The divine order is, not that the world lives by the churches, but that they live by its supplies. Money serves the church. This is its best service. The servant is as necessary to the master as the master is to the servant. The money which sustains the church is consecrated by it. But give the church no money and it dies. Starve it till its flesh and bones perish and it gives up the ghost. Some societies are mere skeletons of a church, starved to the point of dissolution. The parsimony of their members has given them a fatal debility which is the sure precursor of consumption. There is but one rem-

edy for such societies—good food and enough of it. The church triumphant may not need such earthly support; but the church militant will not live without it. So long as saints live by bread and meat, the church must live by money. The success of individual churches and societies in modern christendom is reduced almost wholly to a question of finance. It is not worth our while to complain of this fact, for it involves a great moral question. Money is the idol of earth, and if men are not willing to break that idol and bring its pieces to the service of the living God, they must be deprived of that service. It is the old question ever returning, "which will you serve, God or Mammon?" Baldly stated it may seem atheistic; but philosophically considered it is seen to be the statement of a great moral problem.

IV. Sects are not absolved from this general law. They must pay the price of their religion if they would retain it in its power. The history of sects will prove that the influence they exert among men corresponds very nearly with the amount of money they expend for their religion.

How is it with Universalists? Are they paying the price of their religion? Do they show by their annual gifts to it that they value Universalism as the truth of heaven, as the glorious Gospel, as the power of God among men, as the unsearchable riches of Christ, before which all other riches are as dross, and compared with which all other good is worthless? We say everything for our religion which language can say, but would not money say something more for it? Do we tithe our possessions for it? We call it the Gospel, the better covenant, but do we give it even the offering demanded by the law? We have princely fortunes among us, but how few are our princely gifts to our religion. We have men of rich dividends in nearly all our societies, but how few society treasuries rejoice in the plenitude of their financial offerings. We have fair incomes as the common possession of our people, a tithe of which in a few years would cause all our churches to flourish like the green bay-tree; but when do they so flourish in the freewill gifts of their people? The facts, though they rebuke us, may not be concealed. Our denomination has much wealth; its churches are poor. Our people as a whole realize a comfortable worldly competency; our

churches as a whole are in absolute want. Destitution is hardly known among our million believers; the majority of our churches are beggars. It may be said that we do as well as others; perhaps we do; but we do not meet the common necessities of our religion, not to say anything of competencies and luxuries. Every religious interest among us flags for want of money. We have scarcely a school, or church, or convention, or association, that is not crippled by its poverty. Truth is very well; but truth with money to back it is much more efficient. The Gospel is glorious; but the Gospel with a strong financial voucher serves the sinful world much better. To say, "Be ye warmed and be ye fed" is not enough. God asks more; our poor souls and the poor world need more. Shall we give that more and flourish, or shall we withhold it and languish? This is a life or death question. Sects are put upon the worldly platform to answer whether they will cheerfully make the offering needful to their prosperity or not. If they love not their religion enough to support it in the world, though it be the pure truth, it must die. It is, at last, the question of religious love. This is where God puts it. Try to evade it as we will, it is the old question, God or Mammon, which do you love best?

V. It is curious to observe the workings of this question in individual minds. A few, full of devout love of God, give cheerfully all the law or the Gospel requires of them for their religion; but the many make it a question of finance, as to how religion can be made to serve the pocket. They settle first a series of questions as to where they shall worship, of this sort: What church is cheapest? What will pay the best in trade and social position? Where are the least contributions required? When it is settled as to where religion can be made to turn a penny, then comes another series: How cheap a church can we do with? At how low a figure can we get a minister? How small a tax can we put upon our pews? How much money can we hire on a mortgage and "milk the goats" to pay the interest?

Is it any wonder that churches languish, when there is so much zeal to avoid the simple duty of supporting our religion according to its needs?

This practical question as to how shall religion be kept alive and made strong in the world, is one of vital impor-

tance to-day. Avoid it as we may, the efficiency of the Christian Church depends upon its decision. When money cheerfully serves religion, and temporal life offers its treasures to spiritual, the millenium will dawn and the lion and the lamb lie down together. G. S. W.

Art. XXIII.

The Gospel a Remedy for Sin and a Revelation of Immortality.

Some things not only may but must be assumed without argument. In all reverent religious inquiries there is a point for speculation to stop. To waste words in seeking to establish the verities of the Gospel, which were Divinely attested and sufficiently established at the first, is not in the purpose of this article. For, after the conflict of eighteen centuries with denial, criticism and experience, if scepticism still asks for proof of the central doctrines of Christianity and for further solid evidence of the Divine Truths of the Gospel, no argument could be put into the limited space of an article, even had the writer sufficient talent or grace of pen, that would in any way tend to settle the "Conflict of the Ages." Some things therefore must be assumed without argument. It will be asserted then at the outset that the Gospel is eminently reasonable in all its claims upon the intellect and in its demands on faith. The present argument will rest upon the assumption, that whether we consider Christianity as a moral system propounded mainly as a remedy for sin, or whether we receive it more as a revelation of Immortality and Divine Blessing, it is equally reasonable in all its claims, and is equally adapted to our moral and spiritual needs, saving us alike from sin as a moral evil, and from doubt and gloom as an experience of sorrow.

The reader then will understand the object of this essay. It is to illustrate this assumed position in two directions of thought, rather than to defend its accuracy by elaborate argument; and for this reason, that in this world of mys-

tery and shadow some things may be safely assumed without forever restating the grounds of faith or stopping to speculate upon verities that are the basis of all reasonable or intelligent speculation.

But before we come to the statement of the two thoughts that will constitute the theme for our subject, some few preliminary reflections may not be out of place.

Christianity was propounded as a complete and sufficient Revelation. It does not allow of any half-way recognition of its truths, or partial reception or rejection of its claims. It is all true or all false. "He that gathereth not with me scattereth abroad;" "ye cannot serve God and mammon," and other similar thrilling words fell from the lips of Christ. As a system of moral truth it proposes to guide us amid the snarled and complicated relations of life; as a revelation of life and immortality it seeks to support us amid the numerous trials and sorrows of life; it consoles us in prospect of death and kindles a beam of glory upon the darkness and gloom of the grave.

It sweetens human experience and sanctifies character, consecrating every event of life; and hallowing the common things of each one's daily thought, emotion, word or duty, it proposes to enrich us and ennoble us as the condition of its blessings. And when this life ends, it translates the sad associations of the death-couch and material decay into the necessary conditions of a birth to a purer and more spiritual life beyond, where, through all-sufficient grace, each soul shall at length become, in some sweeter sense than we can at present know, a "child of God being a child of the resurrection." Such are the pretensions of the Gospel.

There are very many who are insensible to these sublime truths, because their moral and religious faculties have never been deeply exercised by a religious awakening or a tender, Christian experience. Often such persons are objects of commiseration rather than of blame.

There are many others who are led to reject these claims of Christian doctrine by reason of a species of scepticism very prevalent at the present time, which resolves all these special features of the Gospel into specious pretense; as if the promised benefits, melting into such words of promi-

as fell from the lips of Christ, are all a glittering illusion to be received by a credulous belief, having no ground in spiritual verity or solid basis in reason.

Now, the speculations of this flippant sort of scepticism that generally is only word deep, neither startle us by their novelty nor satisfy us by their seeming argument. Neither do they strengthen us by their denials for any high and ennobling phase of faith or virtue. And yet they are very specious and taking to those of limited research or experience and sometimes becloud the noblest minds. Many who write of Christian truth and speak of religion, write and speak as if clear-thoughted faith were in eclipse. A false philosophy of the mind has well nigh destroyed the rational ground of a devout, religious experience; and, arraying faith and science in seeming opposition, by exaggerating the scope and sphere of consciousness, it has almost made impossible a candid and profitable religious discussion; making religion to mean, or stand for, doctrines believed; and making a defence of religion to mean a denial of the logical error rather than the affirmation of fundamental truths.

The assumptions of scepticism in refusing the claims of the Gospel as a divinely attested Revelation, usually rest upon two separate grounds, which have a close logical relation.—The reader will notice the postulate of the Rationalistic phase of scepticism. The validity of the Gospel claims is denied—because, it is said, the mind is able to intuitively perceive all necessary truth by the unaided exercise of its faculties. Hence it is affirmed that the pretensions of evangelical Christianity are unfounded because no such super-natural revelation was needed.

Hence the pertinence of this preliminary inquiry—What is the province of reason? What is the nature of intuition? Let us understand our subject before we proceed to illustrate it. We cannot reason about that not within the reach of our faculties; nor can we rationally understand that which the reason cannot know. Equally true is it that we are incapable of subjectively knowing anything by intuitive perception not included in consciousness. Let us remember that our intuitions are but fractional parts of our general consciousness; that is, all our intuitions are in fact and all they can be in any sound philosophy of mind. We may give a free play and a large license to our imagi-

nation; we may indulge the mind in speculation and let it soar in the subtle flights of fancy, but that is not thinking; nor are such speculations to be received as the valid evidences of a rational faith. And as our intuitions are but separate items of consciousness in the many-sided realm of interior, spiritual being, going no further and rising no higher than consciousness as a whole can do, *the only valid ground of rational belief is either principle or fact:* principles being evidence to the reason, while facts duly attested are evidence in belief. Thus only can the outward and phenominal of life blend and become one with experience in the inward realm of being; or, to use scholastic terms—the objective truths can thus become subjective verities in the spiritual consciousness. And now proceeding a little further, let us inquire if consciousness can transcend our personal condition or experience? Can we intuitively apprehend and thus consciously know anything wholly beyond ourselves and outside the limit of our unaided faculties? This is the assumption of Rationalistic scepticism. It says we can. And thence proceeds to deny the need and validity of the Revelations of the Gospel; although it might as well assume, in the physical side of our complex being, that we can see things wholly beyond the range of sight, and hence proceed to argue the inutility of any knowledge of the realities of being not included within the scope and limit of our unaided powers.

Too many not only indulge but rest in vagaries and speculations, never disciplining the mind, nor subjecting their intuitions to those tests furnished us in Revelation or in experience. Hence the prevalence of that common form of statement of opinion involving the most solemn issues of being and vital points of faith, resting on the most frivolous grounds. Indeed, we often see hasty and ill-digested speculative opinions named intuitions and then received as if they were infallible authority for faith and conduct; when the only approach to argument and the only semblance of reason is the child's method of statement: *the assumption of belief because of belief;* as if one should seriously affirm that a matter is believed because it is believed.

Now, the eternal realities of Christian faith, involving man's well-being in the life that now is and his immortal

being in the life that is to come, rest on no such frivolous and idle speculations. Christ spoke with authority. His words were divinely attested. And though higher than reason and beyond the scope of consciousness, they yet accord with reason and melt into experience only to kindle new inspirations in our quickened faculties, bathing our natures with a new life.

God in Christ and Divine Truth in Christianity, are not therefore, in a rational and scriptural Christian faith, matters of speculative fancy; a subtle statement of abstract truth to be passively asserted to in unquestioning, credulous belief; but they become a positive and blessed verity in experience, vitally renewing and saving us; and this all occurring not in violation of our natures but in the direction and line of the powers conferred upon us by creation. Thus grace in *Redemption* carries to a fit and blessed completion the work of *Creation*, not as an after-thought miraculously conceived and executed as an interpolation to the original plan of being, and to provide for some fearful contingency not exactly included in the first programme of mercy, but as part of the purpose of Him who purposed to redeem all things to himself before the world began, by the grace and truth to be afterward communicated to the world in the Gospel, when that juncture of things should arrive demanding it or making it possible.

We affirm then that the Gospel is reasonable in all its pretensions and claims. It was needed by man. His unaided faculties could not apprehend by intuition nor his consciousness know by experience that which his spiritual nature needed. Hence, at the proper time the supernatural Revelation came, and in coming, it was propounded as an authoritative system of Religion; being in itself both a remedy for sin and a revelation of a blessed immortality.

1. The first announcement of the work of Christ was that he should "save his people from their sins." (Matt. i. 21.) This is the pith and substance of all evangelical doctrine. Nothing the world needs so much as the full recognition of this truth. But though the Gospel was super-natural in its origin, its method is not unnatural nor miraculous, only as all divine processes are a miracle of creative wisdom or redeeming grace. Its method is in

accordance with the eternal, changeless laws of spiritual being, having the approval of enlightened reason as well as the sanction of all healthy experience. Its gracious influences renew the life and purify the heart as its truths remove error from the intellect. Religion becomes a mysticism or a sentimental and imposing ritualism only when we leave the simplicity of the New Testament and substitute for its wholesome truths the doctrines and commandments of men who have vainly tried to improve the method of the Gospel.

Christianity has been made over — to use a homely phrase—into a complicated, *theo-logical* scheme of belief, ritual and sacrament; changing religion from an inward force into an outward observance; as if the end of grace were to save man from punishment, rather than to so change him that he will no longer deserve or need its chastening discipline; as if religious worth and moral sanctity were qualities communicated to man by the outward process of sacrament, rather than engendered and nurtured within him by the operations of grace and truth upon his spiritual nature through the agency of healthy habits of thought, faith and worship.

Salvation is no specious scheme of relief. Redemption from sin cannot be accomplished by factitious processes, any more than physical health can be restored to the sick by means of artificial stimulus when the vital energies are too low to resist the malady.

The New Testament estimate of sin is often given by use of the figure of sickness. Christ himself compares his work to that of a physician. (Matt. ix. 12.) Legitimate medicine does not propose to reconcile constant abuse of the laws of physical well-being with health, so that one can persist in sinning against the physical laws, and still by the use of medicine avert the inevitable consequences of such transgression. All such propositions to reconcile abuse with health indicate quackery in medicine. It were well if a similar yet more consummate spiritual quackery in religious relations could be banished out of the Church. For, what is sacrament, whether ritual as a form, or whether devout, as somehow applying to certain ones who "get an interest" in Christ's supposed infinite sacrament by some vicarious transfer of his merits to them—what is all this

but the solemn quackery of spiritual schemes, as sanctioned by nominal orthodoxy? The Gospel does not promise salvation to any except as it embraces the condition of purity. No jugglery of ritual and sacramental grace can rescue man from punishment while sin itself continues. The great Physician proposes to save us only by "making an end of sin," as health puts an end to pain, by removing its cause and condition. The Gospel proposes no artificial process, but rather seeks to adjust us in all our moral and spiritual relations to the eternal verities to which religion calls our attention. Ecclesiastical methods proceed as if religion were foreign to our faculties as well as above them; as if grace were to be found in outward sacrament rather than in the inward and informing spirit; as if its chief work were to bridge over the "great gulf" between sin and heaven, so that certain of those in the service of sin can escape their just deserts by the observance of certain forms as the factitious terms of salvation; and all this to avert a just penalty rather than to make us no longer deserving of such penalty. And salvation has come to mean a miraculous rescue, or gracious plucking of brands from eternal burnings, rather than a merciful putting out of the fires, by putting an end to the fuel—sin!

This is the only significance of much that passes nominally for sound Christian doctrine. But when, by some unheard of means, the mind can have the benefits of wisdom without our being wise; when we shall be able, by some miracle of grace, to possess the quality and enjoy the blessings of goodness, without ourselves being good; when by some new adjustment of forces and laws, we can have the joys of health without our being healthy; when by some jugglery of ritual and sacrament we can attain to Christian excellence and worth without being worthy and without Christian culture—then and not until then will men be able to realize their speculations, by which goodness and merit can be communicated to man by any method of sacrament, substitution or vicarious atonement. Religion, in the doctrines of the Gospel, does not run counter to any law of mind or violate any eternal and orderly process of being; but rather is in accordance with all law; having the sanction of science and experience as it has the authority of Revelation.

Now, when viewed thus from a liberal evangelical point of interpretation, Christianity ceases to be an historical incident merely, although its historical incidents were duly authenticated; it ceases to be a mere fact of Providence and assumes the importance of a principle, although its facts were all divinely attested. The Gospel viewed in this light ceases to be a scheme of grace that fortunately *may* rescue certain elect ones from impending ruin, and becomes a divine principle that with the omnipotence of an infinite purpose *must* save all from whatever exposes them to danger or brings them harm. The one view is nominal orthodoxy; the other is the liberal evangelical view. Religion in the one case is an expedient; in the other it becomes a duty. Life in the one view becomes a dark and sorrowful probation; in the other, it is a discipline. Theology in the one view makes the Gospel a kindly after-thought of mercy; in the other, the Gospel was an integral part of God's original purpose. (Col. i. 12–27.)

In accordance with this view, a religious life is not one of hollow, or even sincere ritual observance, but one governed by the principle of Christian love; and such a religious life involves our whole nature; it demands the healthy use of every faculty; it consists in the just conduct of all our powers in all the varied directions of practical life. And thus religion has the sanction of experience, the authority of reason, the approval of the conscience, and will have the blessing of heaven. Thus "godliness has the promise not only of the life that now is but also of that which is to come." (1 Tim. iv. 8.) Christ spoke with authority in pronouncing blessings upon goodness, meekness and purity, in the Sermon on the Mount. God cannot violate his own nature or contradict himself. The Gospel therefore sets aside no law; it is not a sickly sentimentalism; it has no velvety words for sinners or for sin. God does not propose to remember to forget his justice for any; nor will his mercy be shut up to any limitations.

Nor will his grace run only in those artificial grooves cut out by theology; whereby his eternal laws of justice and retribution will be set aside by some sacramental and factitious relation to Christ on the part of a certain few, while they fail to exhibit their remedial virtue to the many. Thus we see that Christ proposes to bless the

world by grace only in accordance with eternal laws rooted in the nature and changeless being of God. And to escape the penalty of sin we must be saved from sin. Thus the Gospel probes to the core all evil, solves the problem of being to our faith and bids us rejoice in hope. Its voice is so plain that he who runs may read. It says: Would you be wise? seek wisdom. Would you have the blessings pronounced upon goodness? seek goodness. Would you have the joys of the pure? seek purity. Would you be justified? be just. Would you escape penalty? cease from sin. Would you have the joy of religion? be religious. Here is nothing unreasonable.

All is easily traced to the principle by which Christ proposes to bless and save us; a principle that embraces all men in its sweep, and is bounded only by the limits of being and the wants of the world.

And in accordance with this interpretation of religion it may be affirmed that the mind can have no proof so satisfactory as that furnished by our experience. Hence the Gospel appeals directly to the mind itself, declaring that each one shall have abundant evidence of its truth, not in the subtleties of speculation but in experience. How the words of Christ thrill us as we read his appeal: "Why even of yourselves judge ye not what is right?" (Luke xii. 57.) Or when He says: "My doctrine is not mine, but His that sent me. If any man will do His will he shall know of the doctrine whether it be of God." (John vii. 17.) No denial of religion can be made on the ground of experience. The good man knows the worth of goodness; the wise man knows the value of knowledge; the pure know the blessedness of purity. The wicked know the certainty of punishment. Argument here is idle.

The truths of religion thus accord with our whole nature and help us in every direction, by a wholesome culture of the heart and by a healthy phase of inward feeling, as much as in the matter of intellectual belief; and will furnish every one abundant evidence in themselves of their verity, in the new realms of happiness opened and in the new life imparted to all our powers. Thus the Gospel becomes a practical thing, fitting us for life, purifying and interpreting its meaning and lending sacredness and importance to its events. It heals our moral infirmities and

becomes a remedy for sin, and at the same time opens to our faith the blessed realities of spiritual being. For being is a blessing here and now, even amid earthly scenes; but in the future life where all these earthly conditions are brought to an end, while the same benignant and spiritual laws will operate with purer action, forever connecting purity with happiness and being with blessing, then religion becomes more than a Remedy for Sin; it becomes a Revelation also of Immortality in a future state, where by the continuity of the same laws results will be reached of which this life is only the promise and foregleam. (1 Corinth. ii. 9–11.) And so the endowment of man with earthly being, where God is known in experience to confer so much blessing, and where intuition in consciousness knows the reality of the truth of the Gospel revelation, becomes the ground of evidence, in the line of which, the super-natural, or super-intuitional, or—if others are so pleased to know it—the miraculous revelations of the Gospel are made.

It only remains to call the attention of the reader, in conclusion, to what the foregoing consideration inevitably leads. And so rising by the necessary gradation of thought, it is affirmed that the Gospel is a divinely attested and demonstrated revelation of blessed immortality, as certainly as it is a remedy for moral evil. For the one postulate involves such a necessity. If its object is to make an end of sin, while showing that being is eternal, what more need be said than that the nature of the work involves such a final result?

And so Christianity in "bringing life and immortality to light, through the Gospel," *does more than merely announce that life is to be continued beyond the grave.* Its revelations involve blessing to all at last, when grace shall have completed the work of redemption; a work even begun in this world by but few, and completed in this life by none. All things are to be made new, according to the divine purpose (2 Tim. i. 9–10.) Mere continued being, with the present and known facts of sin and evil for ever existing, is not the Gospel. It may be a doctrine of human theology, as we know it is; but Christ reveals, not restates. He came to create all things new, not merely to eternally continue the old. To project earthly estates into

eternity and continue and intensify them—this is not bringing anything to light! On the contrary, it is fastening on to man's yearning breast a load of terrible reality as touching the future, which a true faith ought to lighten or remove.

To tell a man, worn with sorrow and crushed with a load of sin and pain, that eternity is to make his present state the state of endless being—and then to call that, gospel—that is, "good news," is like comforting a sick man, racked with torturing pain, with the assurance that, on the endless to-morrow, he will be the same as to-day—only probably a little more so! Such is not the Gospel. As long as pain or punishment can subserve any purpose of chastening or mercy in the economy of grace, let them continue. So far as our present earthly allotments of trial, sin or sorrow can in any way minister, under God's righteous providence, to our final well-being, let them continue; as long as they serve any merciful end, as reminders of sin, or elements of righteous punishment; as long as they are needed that "we may be made partakers of his holiness," let them continue. But to project them to infinitude, and make them final and eternal, is not gospel; and by a law of things can never be "good news," no matter how good "orthodoxy" it may be. Pain has a ministry of blessing. It exists, therefore, not for its own sake, but for some higher end, and it must continue in all earthly life. But to project temporary states into eternity, and make them final, carrying them to infinitude, would be neither anything new, nor "good news" if it were new. The old continued for ever, and intensified by continuance, and heightened by the conditions of spiritual being—this is not gospel, it cannot be "good news;" it is not New Testament, evangelical doctrine; it cannot meet our deepest wants nor lift us to better things. Here, then, is a solid ground for faith. Death is not the sunset, but the sunrise of hope and grace. Thus a true faith sweeps away all minor considerations and brings us face to face with realities that are real now, and will become more and more real, through all worlds, and in all conditions of being for ever, saving us from sin while assuring us of life eternal, "which God, who cannot lie, purposed and promised before the world began;" which purpose was in due time manifested and duly attested in the life of Christ and *in the* revelations of the Gospel. (Titus i. 2–3.)

We now bring this article to a close, assuming as the result of the argument, that as surely as the Gospel is a remedy for sin, for any, it is a revelation of hope to all—the whole resting upon the central truth of the New Testament writings, that life is not a probation, but a discipline; and that the "good news" of Christianity is not that the old is to be continued forever, but that all things are to be "made new;" and that out of the sorrows of the past and the ashes of decay, God is to build for man a better immortality. G. W. S.

Art. XXIV.

Partial Truths.

Aids to Faith. London, 1862. Art. Ideology and Subscription.

It is not our purpose to consider, at this late hour, the relative merits of this book; but simply to give expression to some thoughts, suggested by the article whose title is placed above. Using the first word as a starting-point, we would offer some considerations of what is the real sigificance of the life of Jesus; our apprehension of his person and his work; and these, while conceding important principles to both, will leave far on either side the Ideological hypothesis, and the doctrine which labors to confute and overthrow it.

The defect of nearly all religious systems lies in their exhibitions of half truths; and these two are no exceptions to the rule. On one side is the discovery that a new religious scheme is needed, and there is laborious clearing away of rubbish; the place to build is found, preparation is carefully made, and the foundations laid for an abode of strength; but only a shingle palace is erected. On the other, a wonderfully complete and elaborate edifice has arisen; but, with some pure and fine material, has been worked in worthless and worm-eaten timber; besides which, the builders have blundered in selecting the site, and in laying the foundations. One system is a mere fragment—

the scaffolding minus the building; the other is a palace, ready to topple down, through the uncertainty of its support, and the unsoundness of its materials. The hypothesis of Strauss starts with some true apprehensions of man's nature and wants, but aims to supply them with chaff; Calvinism mistakes both, yet manages to mix some true bread among the husks which it proffers. Strauss and his class understand man's nature and its demands; they know the longing and yearning of the race to behold some expression of humanity's highest and best; but they affirm that what will meet this want, and satisfy this craving, must be *self-evolved.*

Men, apart from their sins of commission, feel themselves and their fellows to be far below their actual possibilities; they are sure, the testimony of conscience is clear and unmistakable on this point, of capacities unimproved, opportunities slighted—that powers wasting and faculties rusting are theirs. And they believe, each form of hero-worship attests it, that there exists and must be found a perfect example of entire loyalty to truth, hearty obedience to duty, spontaneous recognition of the divine claim of love. This objective expression of what he ought to be, and is not, man must and will seek.

Man's sense of guilt prompts the question, How shall I find peace with the All Holy? and this with the impulse to seek out of himself that which his heart and conscience clamor to behold, have found expression everywhere, and constituted the great guest of the soul in all ages. The mythological hypothesis admits man's need, knows of his search for something higher than he finds in himself; but then, when he believes it is discovered, calls the object of his desires and his prayers the work of his own imagination.

The Greek mind wrought from itself, its exponents of power, wisdom, beauty, grace, in Jupiter, Mercury, Venus and Apollo: less cultured and less constructive peoples have produced gods and systems, suited to their conscious need, and corresponding to their situation and development. Jesus and his religion are (so it is said) eclectic contributions of these, without growths of later, higher and more comprehensive processes of thought. Man, everywhere, finds his Christ, his gospel in the deep recesses of his own nature. Human want and human ingenuity are the factors which, multiplied together, produce all religions.

On the other hand, Calvinism teaches that man, lost, depraved, is yet insensible to his guilty state, ignorant of his real necessities, dead in his trespasses and sins. Created at first in God's image, he has, through the lapse of Adam his federal representative and head, lost all affinity with, and all desires after virtue and holiness; he hates God and God's character; loves sin, and is satisfied in its bondage. But Christ, the second person of the trinity, God himself, comes to deliver those, who themselves have no disposition to escape from servitude. He, very God, becomes as truly man, and voluntarily assumes the position of second Adam, the representative and head of the elect. For them he bears temptation, sorrow, ignominious death; but with these, which humanity can and does endure, are mingled, in his case, the sense of guilt and the weight of the Father's wrath those ransomed ones would otherwise have borne. When the cry, "It is finished," broke from his lips, the work was done; he who offered himself a satisfaction to divine Justice, has proved himself equal to the self-imposed task; he has been tried and found faithful.

Now is seen the holy law of God honored, in its penalties exacted, and in its demands met, by Christ's sufferings on the one hand, and his perfect obedience on the other. A transfer of man's guilt has been made, to one who has made full atonement and satisfaction for it; then the perfect righteousness, demanded by the law, is imparted to the sinner and accounted his. He, who thus assumes the responsibilities of those to be redeemed, being divine, is able to offer an infinite satisfaction and infinite merit in their stead. Justice is satisfied; God smiles on the sinner; mercy and peace embrace each other.

Now we must admit that every system, which gains and keeps dominion over the hearts and consciences of men, does so by virtue of some great truth, some vital principle, which may never have been clearly apprehended; never have been viewed apart from the false setting in which it is placed, or the artificial relations about it. Forms of religion that only represent one side of truth, start with a great principle, but deduce false conclusions from it; or, having possession of an important truth, they fail to discover its actual place, and true relations, so overlay it with errors, and expect the merit of deducing it from false premises.

Yet, such is the force and strength of living principles, that they must and will assert themselves; often, through their life, preserve an otherwise dead church, till at length, freed from tinsel and dross, they stand disclosed in the fair proportions, and clothed with the majesty of truth.

A doctrine of religion, or a system of philosophy is not, of necessity, all false, because it is not all true.

Starting, then, with this recognition of partial truths, we submit, that in the premises of the ideological theory, and the side of truth embodied in the scheme which confronts it, there is much that is important and precious, much that must be admitted into every Christian system of doctrine. Ideology makes clear statements of man's nature and necessities; then labors to prove Christianity a myth, and its Founder a purely idea personage, from the premise which should be first laid down in an external argument for the actual existence of the one, and the objective truths of the other. Were we to venture on one word the whole argument of the presumptive evidences, that word should be *adaptation.*

If there be any fact which meets us, in each domain of nature, which is proclaimed to us in every discovery of physical science, it is the careful arrangement and suitableness of means to ends. Where any normal desire or need is, the Creator has ordained for it, not a fanciful and imaginary, but a real and adequate supply.

We may conceive of God, as preparing the creature with appetities and necessities, then creating the provision for them; first the need, then the supply for it; or, having all fulness in himself, as ordaining the want, in order to fill it with bounties already prepared; adapting the creature to receive the rich abundance, provided for his use, before he or the want existed. It is a question of time and order merely; but a demand with no supply, or a provision made for an imaginary want, we know nothing of. The instances which are, or may be adduced to disprove this, are of no more value in making up the real estimates against a theory of adaptation, than an argument against the physical organization of the elephant or the giraffe would be, which was based on the occasional transportation of these animals to countries where their peculiar construction conferred no advantage.

The great wants of man's highest nature being acknowledged, is it unreasonable to draw, from merely natural premises, the presumptive evidence of the provision to meet and supply them? Are the wants of the animal everywhere provided for, and is nothing done for the spiritual nature? Is there abundant provision for the lower and none for the higher desires of man? Is he left to work out for himself the satisfaction of his spiritual yearnings? We noticed, not long since, that a popular writer attacked the notion that the universal longing for immortality, is any proof of the soul's future existence; and instanced our defeated expectations in other directions, against ardent wishes being any guarantee of their own accomplishment. But what comparison is there between the wishes of the moment, our longings to reach out and grasp some fancied fragment of good; desires forced by circumstances, wishes uttered under the influence of mistaken estimates; and the deep, intense yearning, limited to no time, nation, age or condition for an immortal life beyond the grave? Proof there may be none, if by proof is meant the mathematical demonstration, which is all that some men will count anything. But will any man, who seriously thinks on this matter, impugn the character of his Creator, by deeming him capable of implanting in his creatures a strong expectation, a universal desire, which was not, at the same time, an earnest of its own fulfilment?

The same may be said of other needs of the soul. On similar grounds of presumptive evidence, we protest against the deductions of the mythological hypothesis. All our conceptions of infinity have been reached through first apprehending the limitations of the finite. Time and matter have helped us to ideas of space and eternity; and in every age the mind of man has sought to find under human limitations some clearer expression, some new revelation of absolute being, some declaration of God's disposition and will towards us; and this, with the desire to behold some higher exhibition of our nature's capacities and possibilities is declared in the faith in, and anxious expectation of, the advent of a greater than Jupiter or Brahma.

On the other side, while we reject the doctrines of total depravity and imputed righteousness, as false and pernicious, we think it can be shown that there is present a great

truth in the representative theory. The great and fatal objection to this system, as a whole, is, of course, that it confounds or obliterates moral distinctions; that it lightly esteems, or slurs over personal responsibility; that it denies, by implication, while pretending great zeal in their vindication, God's justice and truth. Where is the integrity of the moral Governor of the universe, if he *can* regard guilt as transferable; if he is capable of visiting on the innocent and upright the punishment which the unjust and sinful deserve?

Where is his truth who has declared that he will by no means clear the guilty, if some sleight of hand transfer is made of their sin, and the obedience and moral perfection of another is counted theirs—punishment being inflicted where sin is not, and a fictitious holiness rewarded? This passing over of guilt to the innocent, this acceptance of another's suffering in lieu of the punishment due the sinner, an imputation of obedience and righteousness to men, which they never paid or knew, is at war with all our estimates of justice, and even of common honesty. Such a doctrine, could it be looked at fairly, could it be viewed apart from the prejudice of an early training of the mind to receive it, would shock us as a blasphemous libel on the character and attributes of the Deity. So, if seen in their proper relations here, in the aspect which belongs to them, when taken in connection with the rest of this system, the blessings of the person and work of Christ must be lost to his church. Behold Jesus, the Saviour, as the second person of the Godhead, who, in fulfilment of a contract voluntarily entered into by him, takes on him our nature, comes to this world, suffers to satisfy the divine justice, bears the punishment due to sin, that thus, while the elect are saved, the law of God may be upheld and its honor vindicated. See his life of humility and devotion, his wrestlings against temptation, his bitter agony and shameful death, all parts of a plan pre-arranged in the counsels of eternity; and what becomes of the living power which these same events have over the hearts, of the strength and help which they now bring to the trials and sorrows of our life? Instead of being, in itself, an inspiration of life and power, as it now is, the whole scene, from Bethlehem to Calvary, becomes a succession of acts in a grand dramatic display; imposing, but lifeless; magnificent, but only a hollow pageant after all.

When, in the hour of our temptation, we need courage to repel solicitations offered where we are weakest, when left alone to combat the assertion, fast becoming conviction, that heaven's happiness lies in the offered bribe, we are forbidden the inspiration of his example, who stood firm against sharper, fiercer contests with the powers of darkness; his struggle and victory are no incentives to us here. Vain are the assurances of the apostles, that our High Priest can be touched with the feeling of our infirmities, because he has been in all points tempted as we are. We bear in mind that God cannot be tempted; there is an impossibility in realizing Christ in sympathy with us, when estimating him and his work by this standard. When our hearts are wrung with bitter sorrow and distress, when the waves and billows of anguish and despair roll over us, and we are bidden to look at the agonies of Gethsemane and Calvary, to learn lessons of resignation and strength from him who there bore infinitely greater sufferings than ours, without seeking to be released from them till all the holy will of God should be accomplished in him; we feel that the cases do not admit of comparison. We fail to find help, not on account of the wide difference of condition in the persons, or the kind and amount of pain endured; the anguish may have been fiercer, the torments sharper and longer; but to the august sufferer the end was clear. These pangs are borne in direct reference to a proposed end; all this suffering was undertaken voluntarily as portion of a scheme devised before the world was; a scheme in which the agonized sufferer arranged his part. He realized that he was bearing all that pain for a purpose; he knew the temporary nature of his woes, saw the triumph and the glory beyond, for he was God.

Hemmed in by limitations and ignorance, we who can see no definite purpose and end in the burdens and trials we are called to bear, can find no parallel here; we turn back despairingly, with our load and grief, disappointed of the sympathy of a human heart in our sorrow;—till, after long and bitter hours of darkness, we rise to know of an Almighty helper, to feel underneath us the everlasting arms, to realize some moments of oblivion to earthly pains and cares, in transporting contemplations of our supreme good, the only object that can fill the heart, the One, the All.

But this slow and painful progress of the soul to light, need not be made so much the toil and effort that it is; a true apprehension of Jesus and his truth never compelled this long and weary search. And it is because men's hearts arrive at truths, which theological dogmas disown, that the rich blessings of Christ's mission to the soul are not lost through false statements and artificial estimates.

There is a *representative element* in the Gospel; a sense in which Christ stands as the representative and head of the race. He is also God with us. Not that God must become man to suffer the penalty of his own violated law; not in order to make a scenic display of his own justice; not that he, being infinite, may make an infinite atonement for sin; but as a manifestation of the Father; as being to us an expression of the infinite Love. God's power the world knew; nature, through all ages had proclaimed it; that had given birth to, and was itself the largest expression of the old religions. To his wisdom and benevolence, each rising and each setting sun, each form of vegetable and animal existence, the wonderful structure of the material universe, the whole in all its parts alike bear witness. The chosen nation knew the One God; they had testimony of the self-existent Jehovah; "I Am" was his name, who commanded the deliverance of Israel. His justice as the ruler, his truth as the covenant-keeper, had been the burden of patriarch, poet and prophet; the whole history of that people, their captivity, their wanderings in the wilderness, their prosperity, their exile, humiliation, and dispersion, all bore witness to these attributes of Israel's God.

But if, at times, faint glimpses of the paternal character were shown them, and the Psalmist beheld him as the Shepherd of his flock, the Father of his people, still his impartial mercies, his perfect love, they and the world knew not. Man asks, How shall I be just with God? How shall I know that the Holy One will forgive sins, that he will pardon my transgressions, and grant me his favor, when I have wasted his bounty, neglected the opportunities he allowed me, trampled under foot his mercy, buried my one talent in a napkin? Where shall I go to learn if he will yet be gracious? Christ comes, answering this question by revealing God to men, showing them what he is, and his

disposition towards them. John, the forerunner, declares the one condition which the Gospel will demand—repentance. Jesus confirms the message; assures pardon for the asking. The prodigal, in his rags and shame, needs not to come with burnt offerings to appease his Father's wrath; only to feel his sin and folly, to start for home, urged forward by longings to confess his ingratitude and unworthiness; while that Father runs to meet him; falls on the neck of the offending child, and kisses him; reinstates him in all the privileges of the home he had deserted.

The inward sign of repentance, deep in the heart, unheard by human ears, the humble confession, "Father, I have sinned," the trembling desire for forgiveness, the girding on of that courage, which prompts the soul's resolve, "I will arise, and go to my Father;" and the pardon, already granted, is declared. Tthen is joy in the presence of the angels of God, over a wanderer come back to his Father's house, a son, dead, yet alive again, one who is lost and is found. Christ shows to men, as they had never been seen before, the paternal attributes of the divine character: "He that hath seen me, hath seen the Father." And this revelation was not for the Jews only:—"Go ye into all the world, and preach the Gospel to every creature," was his parting injunction. Christ is the head of the human race, not in taking on himself the sins of men, and expiating them by receiving their full measure of punishment, as bearing the displeasure of God, on their behalf; or as providing them a righteousness, whose merits are to be counted theirs; but he is their type and pattern of all righteousness; his life is to be their standard of moral excellence, their encouragement, their inspiration.

Christ reveals man to himself. The perpetual problem, the sphinx's riddle, that which is given each individual of the race to solve, is man. Sometimes we name it life,—but once interpret man to himself, show him his proper place and true relations, make him understand his real interest and chief good, and the question of life is settled. Out of Christ, apart from his Gospel, it is the "unanswered question" still, and each attempt to answer it, is, in part, "a lie." Man will throw away the honors and riches of his birthright, will strive to satisfy the cravings of his higher nature with the husks of material good, till he awakes to

know his high inheritance, to comprehend what it is to be a son of the Lord Almighty. Restless, unsatisfied, feeling yet not understanding his wants, he needs to see what is his true joy and blessing; to know that he, a child of God, can find peace and good only in God. Till he is assured of this, he will grovel on the earth, or fall there, wearied and disabled in uncertain, laborious efforts to gain some fancied happiness.

All other religions have tried to solve the mystery; to answer the question always present to human consciousness; each has been an attempt to satisfy human longing, and encourage human hope; but all these one-sided partial solutions, and their promises of happiness and future good were made to the few; the many, with their sins, and their wants, were left without help and without hope.

Even that which prepared the way for the Gospel, which gave to the peculiar people worthy ideas of the true God, did no more for those not included in the covenant-mercies of Israel; it was only a shadow of good things to come. In the Gospel there is hope and promise to all; and Christ not only shows the Father, shows how man, Gentile as well as Jew, may be justified before God, how peace and pardon may be obtained, but he stands himself the perfect Exemplar for the race. Would we know God and his disposition towards us? Learn of the only begotten of the Father, "the brightness of his glory, and the express image of his person." Would we see what is the highest and best to which man may aspire? Behold in him, what the soul of man has ever been in search of, the visible realization of its ideal,—the loftiest virtue, the purest truth, the most self-sacrificing love. Each condition and circumstance of that life holds intimate relations to each situation and event of ours. Each is given, not only for instruction and imitation, but also that it may become an inspiration to us.

Do we feel resistance to temptation, and conquest over evil impossible; are we ready to think that to yield and fall is all that is left for us? See, close on the long fasting, and weary vigils of the Master, press the most subtle suggestions of the tempter; learn a lesson from his resistance and victory; and be inspired with new strength and courage to stand against our spiritual foes. Are we ready to sink in despair, and deem our sorrow too heavy to be borne?

Are we inclined to doubt God's mercy, and to rebel against his providence? That forsaken hour of anguish should teach us a nobler lesson; should urge us to submission, and if we cannot, like him, say "Not as I will, but as Thou wilt," to ask that such temper of mind may be given us, enabling us to trust the direction and control of events to Him, who has all our times in his hand. And thus through all that life, in his humble worldly condition, his deference to authority, his self-sacrificing labors, his patience, meekness and forbearance, there is the lesson and the inspiration to us. Our narrow conceptions of what constitutes happiness are corrected; not in what we have, but in what we are, is blessing:—"The kingdom of God is within you." Treasures in heaven, riches of the spirit, are put in opposition to those that men are prone to seek; and these to be found in forgetfulness of self, in sacrifices painful to the flesh; in giving rather than in receiving; in the full exercise of generous affections.

Thus, above what he esteemed precious and desirable objects to attain, beyond love of self, and self-seeking, from the loss of what he had before considered all things, man comes to know true and permanent blessings; is lifted from the bondage of sense and sin into the glorious liberty of a child of God; rises from narrow apprehensions, limited conceptions of things material and sordid, to contemplations of the Infinite Truth, Infinite Beauty, Infinite Good. Here, as one has said, is the import of the Logos doctrine. "That it is an appearance to beings who have something of the divine in them, of a diviner yet without them, leading them to the highest of all which embraces both."

H. E. L.

Art. XXV.

Judge, Lawgiver and King.

"For the Lord is our Judge; the Lord is our Lawgiver; the Lord is our King; he will save us." Isa. xxxiii. 22.

This language opens a wide field for reflection and for discussion. It is expressive of a "trinity in unity,"—three

characters in one—Judge, Lawgiver and King. Among men, or in human governments, the judicial, lawmaking and executive are seldom united in one person—never, except in absolute monarchies. In enlighted and civilized countries, the legitimate office of the judge is to preside over the courts and render judicial decisions on matters brought before him in a legal manner. He is not the lawmaker. The *making* of laws belongs to a separate department; the executive of the laws to another still; but, in the passage above quoted, the Lord is spoken of as combining in himself the three—the judicial, the law-making and the executive.

We have intimated that these three characters are seldom united in one person. Where the will of the sovereign is law, there is a strong temptation to the abuse of power. The history of the world shows very conclusively that the possession and exercise of unconstrained power by a single person, is destructive to the liberties of the masses of the people; and, to exercise such power successfully, men find it necessary to keep the masses in ignorance. Does it follow that the government of God is a despotism? If God were like man, having selfish interests to subserve, and ambitious to exercise authority over inferiors, and dazzled with visions of royalty, we should have good reason to suspect that it might be so. But God is infinitely removed from all such considerations of selfishness. His power is wielded for universal good; his wisdom devises schemes for universal good; his justice calls for the treatment of all men, according to their several deserts, and love is the very essence of his nature,—"the central sun, where all his glories join in one." This being the case, therefore, his government cannot be a despotism.

It is worthy of especial remark that the idea of God as a judge is one of the first the human mind apprehends or has any conception of. Indeed, so universal and so deeply rooted is this conception that it may almost be said to be an instinct. The idea is co-extensive with the belief in the Divine existence. This latter is not the result of education, or of reasoning and of study, although education and reasoning and study confirm it; it is a natural, instinctive conception of the mind, the world over. And in connection with this original conception of the existence of God,

is this other idea, that he who thus existed independently and from all eternity, must rule all, must govern all, and must be above all. The two ideas are so dependent, one upon the other, and are so closely interwoven, that they cannot be separated. There is a common saying among men, indicative of this universal instinctive conception of the judicial character of the Supreme. When we wish to make a declaration so emphatic that there will be left no possible room for dispute or doubt or question, we clinch the declaration by saying, "As God is my Judge, this is true. To the truth of what I affirm, I call God to witness, who is my Judge, and to whom I feel myself accountable." This is an impression which is almost, if not quite, universal. Neither time nor circumstance can eradicate it or shake it off. It grows with our growth and strengthens with our strength. On the same principle is founded the practice of judicial oaths in our courts of justice, and in the various departments of government. Without a recognition of God as the Supreme Judge and of our responsibility to him, oaths would be but a mockery. To some extent, indeed, they may be so now; but in the present state of society, it would not be safe to do away with them, probably, because there is, in the minds of most men, a sacredness connected with an oath which gives it a moral power, and this, too, notwithstanding oaths are often administered in a manner so trivial and unceremonious, and by officials, who are themselves profane and reckless.

Thus do we find in the human soul an instinctive conception of the Supreme as a Judge, and hence the harmony between the material and the spiritual—between the teachings of our moral natures and those of the Scripture, which point us to God, who rules according to his will in the army of heaven and among the inhabitants of the earth, and who filleth immensity with his presence. In these characters of Judge, Lawgiver and King, God manifested himself to the prophets and teachers of old in an especial manner. This arose from the very necessity of the case—from the peculiar condition of the people and the circumstances by which they were surrounded. God is none the less the Judge now, but the manifestation of this character comes to us through a different medium, and comes in con-

nection with other attributes, which show a harmonious whole.

Although we often speak of God's throne, and of God sitting upon a throne, yet this is not to be understood literally. It is a figure of speech, drawn from the practice of earthly monarchs. God rules and reigns through the intervention of the laws which he has established in the physical and moral and spiritual worlds. His rewards on the one hand are the happy fruits of obedience—his judgments, on the other hand, are the direful consequences of *dis*obedience; and all human observation and experience unite in testimony of the fact, that the way of obedience is the way of pleasantness and peace, and that the way of disobedience is sorrow and unrest. And yet the Scriptures represent the judgments of the Lord as having great and good objects in view, and as of a beneficial and healthy tendency. Hence the question is asked, and asked in such a way as to carry its own decisive answer—"Shall not the Judge of all the earth do right?" "Verily, he is a God who judgeth in the earth." "The Lord reigneth, let the earth rejoice—let the multitude of isles be glad thereof."

How remarkable are the words of the Psalmist and King of Israel! "The law of the Lord is perfect, converting the soul. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb. Moreover, by them is thy servant warned, and in keeping of them there is great reward." The desirableness and value of the judgments do not consist in the judgments, considered alone, but considered in connection with their ends, purposes and results. This idea is made to appear very conspicuous in the Apostle's dissertation on chastisement. "Now, no chastisement for the present seemed to be joyous, but grievous; nevertheless, afterwards it yielded the peaceable fruits of righteousness unto them who are exercised thereby."

"The Lord is our Lawgiver." A lawgiver is one who gives law, and the giving of law implies reception. Two

parties are required to constitute a gift. A thing may be offered and rejected. It is not, therefore a gift. To be a gift, it must be received. God gives law, man is the receiver of it, and is to be governed by it. In the giving of law, two things especially are requisite to make it effectual. First, it should be adapted to the work it is intended to subserve, and secondly, its penalty, or the consequences of disregarding it, should be fully apparent. Laws, enacted by human tribunals, oftentimes prove entire failures so far as the accomplishment of their object is concerned, because of a want of adaptation to the circumstances of the case. But the divine law of right is adapted to all times and to all circumstances. Can you imagine any condition—can you conceive of any circumstances in which we can be placed, wherein the divine law, requiring us to do as we would be done by, would not be applicable? Hence the interpretation which we are to give to the words of the Psalmist, "the law of the Lord is perfect, converting the soul," is, that it is perfectly adapted to accomplish such a result. Conversion, literally, signifies change. The soul may be changed, without being made any better—the change may be a bad one. But, when the change or conversion is brought about by the instrumentality of the law of right, the law of love, it is genuine and for good. This law, therefore, is perfect, or perfectly adapted to the accomplishment of goods ends.

The second requisite of a law, to be effectual, is, that its penalty, or the consequences of disregarding it, be made fully apparent. We once heard a person say that this is not necessary—justice does not demand that the penalty of the law be made known. It had been suggested that man had lived four thousand years, and had all that time been treated as a moral and accountable being, and been kept in total ignorance of such a penalty attached to the law as he had maintained. He replied that God was under no obligation to make the penalty or the consequences known. Justice did not require it. How would it work to carry out this principle in human legislation? Suppose the State Legislature or Congress enacts a series of laws but does not publish them, so that the people can become acquainted with them? Ignorant of the laws, how can the people obey them? How can they be expected to carry

out the will of the law-making power when they have no means of knowing what that will is? for law is but the expression of the will of the law-maker. This is as inhuman as it is unjust. Where there is no law, there is no transgression; and where there is no knowledge of law, and no means of knowing, there can be no accountability and no responsibility. He that knoweth his master's will and doeth it not, is the one deserving of the stripes.

"The Lord, then, is our Lawgiver." He gives us wise and wholesome and perfect laws—laws in harmony with the conditions of our existence, and within our power to comprehend and understand. Obedience to them is made our highest good—disobedience is made the surest and deepest source of evil.

Lastly, "The Lord is our King." We who have been reared under the influence of popular or republican institutions, have no great respect for royalty or kingly authority. But it should be borne in mind that in Old Testament times such authority was supreme, and was reverenced beyond anything we see of the kind in the present age of the world. Hence the Lord, Jehovah, was called King, not because he resembled earthly kings in pomp and in the surroundings of royalty, but because this was the form by which expression was given to their conceptions of supreme authority. And the highest possible conception of supreme authority is couched in these words—"He is the King of kings and Lord of lords." To Him the King eternal, immortal, invisible, immutable, the only wise God, is to be ascribed all glory, and honor and power, and unto Him every knee must bow in heaven and on earth. This is the consummation which John the Revelator saw in vision, "and every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them heard I saying, blessing and honor and glory and power be unto him who sitteth upon the throne."

The passage which has given us our theme closes with this expressive language—"He will save us." Now it matters not to what particular form of salvation allusion is here made. The point to be noticed is this:—Salvation, whatever it was, was predicated of the fact that God was regarded as Judge, Lawgiver and King. Modern theology has entirely reversed this order of things, and now men

hope for salvation, not because God is Judge, Lawgiver and King, but because, although Judge, he will not insist upon justice having all its due; although Lawgiver, he will release men from the penalty of the law; and although King, he will not exercise the prerogatives of a king. In this matter, at least, let us hold on to the ancient landmarks and we shall not go astray. But holding on to them does by no means deprive us of a sight of the beauties that are reflected from the face of him who was the brightness of the Father's glory and the express image of his person. The law was given by Moses, but grace and truth came by Jesus Christ. J. M. D.

Art. XXVI.

Literary Notices.

1. Universalism: d Practical Power. Exhibited in a Series of Discourses. By Elbridge Gerry Brooks. New York: Henry Lyon. 1863. pp. 348.

The fundamental proposition in this work is "the instinctive conviction," "that no doctrine can be true which violates or conflicts with any principle of moral right, and that every moral or religious truth must be healthy and sanctifying in its nature." We have long regarded this as the initial truth in theology. External authority weighs nothing if brought against "instinctive" conviction. The convictions of instinct are of the nature of first truths. Nothing can go behind them. They authenticate themselves. Fools sometimes quote Scripture in favor of intemperance and human bondage; not seeing, not caring to see that Scripture arrayed against human nature must fall. But not only is the "instinctive conviction," that religious truth must be sanctifying in its influence, fundamental in true theological faith, it also has a fundamental position in true Christian preaching. Universalism should be *introduced* as a moral and religious power. It is a mistake to *begin* with explanations of "hard texts," and with Scripture quotations affirming the final salvation of all men. This process makes converts in advance of regeneration; whereas conversion should begin with regeneration, expositions and Scripture proofs to follow. "The tree is known

by its fruit." By appeal to the same principle, Universalism must stand or fall.

The treatment of the great subject, from this, the true starting-point, has fallen into able hands. Mr. Brooks has long stood high in the denomination, alike for the moral and the intellectual power with which he teaches and applies Christian doctrine. For a quarter of a century he has made Universalism his study, and his love for it has always come from a spiritual sympathy with its truths. We commend his book—rather urge it upon the attention of the brethren. We have long waited for just such a work. We would be glad to see it in every Universalist family.

As furnishing a key-note to the entire work, we quote two extracts. The first is from page 11 :—

"For the benefit both of its believers and of its non-believers, this subject of the significance of Universalism as a Practical Power needs to be discussed. Those who reject or hesitate to believe the doctrine on the ground of its moral laxity or licentiousness, reach the only conclusion possible, *reasoning on this assumption* and from their data. I blame nobody, thus reasoning, for rejecting Universalism. It is one's duty to reject it. I should reject it myself, reasoning from such a premise, in a similar ignorance of the facts. I only blame them for taking this assumption so unconcernedly, and often so persistently, and even insultingly, for granted, without any attempt to inform themselves as to the facts; and it is only required that they shall see how entirely the facts are against their assumption, and how completely the advantage on this score of moral power is *with* Universalism and *against* the theology it would displace, in order that they shall accept and advocate it as earnestly as they now oppose it. And in respect to those who call themselves Universalists, without a becoming appreciation of what this word *Universalism* morally and spiritually implies, it is enough now to say that, if they could but have their eyes opened and their hearts moved, so as to see and feel the realities of being as this faith of ours reveals and enforces them, they would speedily exhibit a type of character which would show, beyond all cavil, that this faith is indeed 'the power of God unto salvation to every one who believeth.'"

The following is a clear statement of the practical power of Universalism, as evinced in this: whatever good people may *think* of it as a theology, as a matter of fact they live it.

"Only Universalism can be lived. No matter, my unbelieving brother or sister, what you may say against Universalism. No matter how firm may be your conviction that *it* is false, and

that what is called evangelical theology is true. So far as you are a good man or woman, living a Christian life, you are living upon the principles of Universalism, and practically repudiating those of the creed you profess. And, speaking for myself, it is only when I consider the significance of this fact, that I am most certain that the common theology is false; and only when, as I look into this faith of ours, I see its fitness and power, rightly appreciated, to do God's moral work, and perceive how clearly all good lives are its expression, does my confidence in it become most assured and complete. With this evidence before me, every other witness—the witness of creation, of history, of providence, of my own soul, and of this Book of Books—is confirmed; and I feel that, whatever may oppose, whoever may reject, denounce, or gainsay, I am warranted in the conviction that I cannot be mistaken, and that I may, without presumption, fold this Gospel, with all its precious hopes and consolations, to my heart, and say, *I know it is true.*

"Only in this conviction—only for the ends thus indicated, do I preach it. I have no fondness—and what I say for myself, I might say for my brethren with whom it is my privilege to be associated in this ministry of a universal Gospel—I have no fondness for the position of antagonism in which I thus find myself, as related to the great mass of the Christian world. I have no love for the name, or the ban, of a heretic. I do not preach Universalism for money. As little do I preach it for popularity, or for any worldly or selfish object. I could get more money, and secure more popular favor, preaching something else. But, as was substantially said in our first discouse, I believe Universalism to be God's truth,—the power by which Christ is to redeem the world. All around me, I see souls hungering and pining for it, and the world in all its most vital interests, suffering for it;—and I preach it, to enlighten the ignorant; to bind up the broken hearted; to encourage the desponding; to lead souls out into its large and glorious light; but, above all, that it may be to those to whom I preach, the power of God unto salvation, inspiring them to a devout and consecrated Christian life. Not for a moment would I preach it, except for this final purpose."

2. A Supplement to Ure's Dictionary of Arts, Manufactures, and Mines, containing a clear exposition of their Principles and Practice. Edited by Robert Hunt, F.R.S., F.S.S., assisted by numerous Contributors, eminent in Science and familiar with Manufactures. Illustrated with seven hundred Engravings. New York: D. Appleton & Co. 1863.

Ure's Dictionary has long been the standard authority in the

arts, manufactures and mines, and while the distinguished author lived he zealously kept it, by improved editions, up with the art processes of the age. The Supplement, just from the Appletons' press, brings the work up to the extraordinary standard of the present state of knowledge. It is the editor's purpose "to give the scientific student and the public the most exact details of those manufactures which involve the application of the discoveries of either physics or chemistry." The editor's forty-five assistants include names distinguished in the world of science as well as of art; and the entire work is, without doubt, the most complete repertory of arts, manufactures and mines, yet published.

3. Substance and Shadow: or Morality and Religion in their Relation to Life: An Essay upon the Physics of Creation. By Henry James. Boston: Ticknor & Fields. 1863. pp. 539.

Though far enough from being a convert to the philosophy of this work, we are constrained to speak of it as one of extraordinary power, originality, freshness of statement, and a pervading religious spirit. Mr. James is unquestionab,y in the front rank of American thinkers. He grapples with the most difficult problems; and, so far as human intellect seems competent to handle them, he is entirely at home in his speculations. Morality he very properly defines as that part of life which man is conscious of *possessing*—conscious of as under his voluntary control. His rather questionable definition of religion is that of conscious forfeiture of the Divine favor, inciting man to deeds of penance and of worship, with a view to the recovery of that favor. He affirms—rightly we think—that intellect is incompetent to the comprehension of spiritual realities. The seer is more than the philosopher. Swedenborg is clear and authentic, where Hamilton and Kant are blind. Does he do Hamilton justice in saying that he makes scepticism the basis of faith? Between Hamilton and Kant religion is made a mere nonentity. There is but one secret, and this is the process of redemption. Mr. James undertakes to explain the notion of cause; in this, as we think, repeating the absurdity of trying to lift one's self in a basket. In this we prefer to follow Hamilton—he is at least clear; James is mystical. But we do the book serious injustice in attempting a notice of it. It is a masterpiece of thought; and, to those who are in search of "solid reading," all that can be desired.

Art. XXVII.

Conditions of National Safety and Peril.[1]

"And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee." Deut. vi. 18.

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isa. lx. 12.

PATRIOTS AND PARTISANS.

If a father, because the family physician is indisposed or out of town, should prefer to let his sick child die rather than have him healed by one of a different school, whatever his professions of love and affection, his actions would show that he cared less for the life of the child than for the interest and reputation of his physician. So he who, in times of peril, refuses to extinguish the old partisan camp-fires, rally under the national banner, and put himself in patriotic relations with the national authorities; who hesitates to serve his country cordially and promptly, because he hears not in the van the familiar watchwords of his party, is a party idolator and no patriot. Those who would protract our peril, embarrass the government in its efforts to crush the rebellion; who would make party capital of the lives and treasures which a noble patriotism is devoting to the salvation of the country; who would clothe every home of the land in sackcloth to secure the triumph of their party, may be left to the verdict which posterity, freed from the passions and prejudices that distract the present hour, shall pass upon us all. That patriotism which prefers party to country; that puts forth a reluctant hand to support the nation's banner, only to elude a suspicion of sympathy with the rebellion; that seeks tardily upon the field a refuge from the fiercer perils of scorn and contempt at home, is weaving for itself a coat of infamy that by-and-by shall cling closer and with more infernal embrace than the fatal Nessean robe to Hercules.

The time is not distant when we shall find little satisfaction in reflecting that we have belonged to this or that

[1] A Discourse Delivered in School Street Church, Boston, May 27, 1863.

party—labored to elect the party candidates or support the party measures. Much importance as we now attach to these things, they will dwindle into marvellous insignificance when the light of the spirit-world breaks upon them. But will there ever come a time, here or hereafter, when we shall find no joy in reflecting that, to the best of our ability, we have been faithful to the eternal principles of truth, justice and humanity revealed in the Gospel? We are all approaching that rest where the fierce partisan strife that now so often sways us from the equanimity of our course, and disturbs the serenity of our judgment, shall blind us no more. If we have learned the gospel aright, I am sure the memory of such strifes—and especially of their motives—cannot there be recalled with pleasure. Would it not be well for us now to regard our duties of citizenship more in the light which that better life shall cast upon them? Would it not be well for our country now and in all time to come—for this generation, and all that come after us—if all duties devolved upon the citizen were guided only by those principles of truth, humanity and integrity that underlie all excellence of character, individual or national, and approve themselves to the Christian consciousness of the world? Would it not promote the stability and excellence of our government if our politics were purified from the baseness, falsehood, intrigue, corruption and bribery that have so long disgraced the land? Is it not one of our most serious perils at this hour, that our party idolatry is so intense and absorbing as to extinguish our love for the country?

DIFFERENT STAND-POINTS.

In times like the present, we are all occupied with the special themes suggested by our mental habits, business interests or professional duties. The merchant finds his commercial orbit perturbed by foreign forces whose powers of disturbance he had not computed. He takes up the elements that fall within his own department of the great problem. Pirate cruisers at sea; exorbitant rates of marine insurance; no cotton to carry coastwise or abroad, or to adjust the balance of trade; the rates of foreign exchange frightfully against us, and importations rapidly falling off, furnish a problem for all the skill and sagacity of the commercial world. The manufacturer, with interests so closely

allied to the commercial, has still a different problem; for commerce might be intensely stimulated by measures that would exterminate manufactures. The farmer's interests, identified with the merchant's and manufacturer's in so many points, differ widely in others. Though we export so small a part of our agricultural products, the prices abroad with the rates of exchange, determine the prices at home. A famine in Europe might seriously derange our commerce, leave our manufactures comparatively untouched, and prove, at the same time, a golden harvest to our Western farmers. The patriotic statesman devotes his best powers to the deliverance of the country from its peril; and when that is done, he employs his knowledge of the principles of government to discover the defect in structure or administration that has brought upon us such disaster. He leaves to demagogues and gamblers for office the infamous attempt to resuscitate dead parties by protracting the struggle and peril of the country; arming treason with still more deadly weapons against our brothers and sons in the field; resisting the efforts of the government to crush the rebellion, by riots so fiendish and horrible in atrocity that the whole civilized world is outraged at the deed.

There is another class of citizens whose education and sphere of duty compel them to regard such events from a different stand-point. The Christian teacher, if worthy his place, must look upon our present peril in the light of God's eternal justice and truth. He does not forget that the condition of the country must present different views to different men. He does not ignore the commercial, industrial, agricultural and political elements of the great problem; he insists that it has no less its moral and religious elements. It is sometimes said that, from his constant habit of dealing with moral and religious themes—from this limitation of his usual inquiry to the sphere of his professional duties—the clergyman is in some measure disqualified for the discussion of such themes. But is he more absorbed in his special labors than the merchant, manufacturer and politician with theirs? Is he more liable to be led astray by viewing these themes from the moral and religious stand-point, than others, whose stand-point is pecuniary interest or party ambition? How is it that experience, which qualifies all others to speak, disqualifies the Christian minister? Of the condition and

peril of our country is something to be said in all their relations but the moral and religious? Is everybody to be heard upon this theme, whatever his qualifications or motives, but the religious teacher? Is everybody else more honest, disinterested and patriotic than he? Is he, above all other men, presumed to be an idiot, incapable of saying anything upon such themes worthy to be heard? Or, are all our other relations more important than those we sustain to God? By what rule is his mouth to be closed on matters of such vital moment as these?

NATIONS UNDER GOD'S LAW.

I have placed at the head of this discourse two passages of Scripture that present directly and clearly the conditions of all national safety and peril, and by no remote inference, reveal the root and germ of the calamity and disaster that have befallen us. I present only the moral and religious bearings of the theme, leaving its other important relations to men whose business, study and experience ought to qualify them to present those relations. While others speak of the commercial, manufacturing, agricultural and political interests involved in this struggle, I claim the right to speak of the moral and religious interest; to repeat the warning and injunction of the inspired legislator and prophet, "thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee;"—"for the nation and kingdom that will not serve God shall perish;—yea, those nations shall be utterly wasted." This I claim the right to say by virtue of my profession, devoting so much of my time to the study of moral and religious subjects; by virtue of my citizenship, making it a simple duty of patriotism to speak if I can render any assistance to a more just appreciation of the perils by which we are beset, or the causes that have brought them upon us; and as a free man pledged before God faithfully to declare his truth in its application to the whole sphere of life and duty, whether men will hear or forbear.

Both the texts at the head of this discourse refer to national affairs; and they declare explicitly that there is no safety for nations whose counsels run counter to the principles of the moral government of God; and no danger to

any nation, that does only what is right and good in the sight of the Lord. This is a theme that would seem to possess interest for all in the present condition of our national affairs.

Whenever a nation's leading policy is contrary to the principles of justice and humanity, recognized by all true men as obligatory alike upon individuals and nations; whenever the spirit of a nation's measures offends the moral and religious sentiments of the people, alienating this most vital and permanent power of human life, that nation is on the broad, steep road to disaster and ruin. The sentiment of justice lies deep in our nature; its authority is universal and divine. However unjust we may be in practical life, we never deny the authority of justice. What conscience commands is to us the authority of God. And when a nation pursues a course that compels its best citizens to choose between supporting the national policy and fidelity to God, it needs no prophet to predict the result.

ILLUSTRATIONS FROM JEWISH HISTORY.

This is not simply theorizing upon a momentous theme; history presents singular confirmation of the theory; rather, it is but a summary of history. Jewish history, being familiar, and written with constant reference to its moral and religious import, furnishes the most available illustrations of our theme.

Saul, the first king of Israel, seems to have been chosen, partly, at least, on account of his gigantic stature—the model of a military champion of the age. At first, he justified the selection; the first omen of failure and ruin was the alienation of the moral and religious sentiments of the people, represented in Samuel, the recognized religious head of the nation. The prophet mildly expostulates with the rash and headstrong king, predicts the passage of the government from his house, and withdraws. Saul becomes gloomy, morose, suspicious; then follow those dark days of melancholy and madness on the part of the king—of shame, humiliation and defeat on the part of the people. Forsaken of all divine guidance, he murders the priesthood on suspicion of conspiracy against him. Harassed by swift-gathering foes, under cover of the night, he seeks with the witch

of Endor an interview with the departed prophet, whom livng he had disregarded and disobeyed—to learn only his imminent doom. The next day, in that terrible slaughter on the heights of Gilboa, Saul and his whole house perished. His gigantic body, headless and mutilated, stretched contemptuously upon the walls of Beth-Shan, closed his dark, ominous career.

David's reign illustrates the opposite policy. No ruler ever more fully represented the national patriotism and religion. The fierce jealousy of Saul compelled him, in self-defence, to acquire the highest military skill of the age. This qualified him for the splendid military career that distinguished his reign, and secured him the sympathy and aid of those whom the mad policy of Saul had alienated. Abiathar, escaping from the massacre of his father's house, when Saul slew of the priesthood "fourscore and five persons that did wear a linen ephod," fled to David, and was received and cherished as a dear friend. Thus the religious sympathies of the people, which Saul had outraged and alienated, David conciliated, cherished and attracted to himself, as the most permanent element of national unity and life. The priesthood, instead of being suspected and put to death as enemies, represented the religious sentiments of the people in the established service at Jerusalem. Thus David succeeded in converting the weak, mutually jealous, and often hostile tribes of Israel into a united, powerful, and prosperous nation, because the people found in him the representative of their patriotism, military prowess and national faith. He united their patriotism and their religion. He blended in one intense flame their national, moral and religious instincts. He poured into one deep, broad channel all the springs of their national unity, life and power, and they recognized him as their divinely appointed king. His long reign left the nation united, prosperous and powerful to a degree never attained before or afterwards in Jewish history.

Solomon at first imitated his father's discretion. What he lacked in military genius, he made up in luxury and splendor, so dazzling to oriental imaginations. Above all, he cherished the patriotic, moral and religious instincts of the people. The building of the temple—that great labor of his life—kindled the Hebrew mind to its utmost religious

fervor. That splendid tribute to the national faith secured the people's confidence and confirmed his authority as nothing else could. Afterward he fell from this high position. Among his wives and concubines was many a foreign princess, still attached to the Pagan religions in which they were reared. He built houses for their foreign forms of worship, and supported an alien priesthood to conduct those services which Moses had prohibited under penalty of death. He could not have offended more deeply the religious sentiments of that people. The priesthood had become too dependent upon the throne to be regarded as representatives of the people; but the prophets were true to the national faith. And now for the first time in nearly eighty years, they appear against the throne. The king was warned that the kingdom should pass from his house; but he persisted, widening the gulf that already separated him from the people, and left the kingdom ripe for that fatal division that followed immediately upon his death.

The first care of Jereboam, king of the revolted tribes, was to render permanent the division that had put a sceptre into his hand—to make the separation religious as well as political. Hence he established new centres of worship, to avoid the peril of going up to Jerusalem and uniting as before in the national worship. Besides, the leader in this revolt was the tribe of Ephraim, the old jealous rival of Judah, descended by the mother from the priestly cast of Egypt, and never entirely weaned from Egyptian idolatry. Hence they so readily seconded Jeroboam's design of permanent separation from the national worship at Jerusalem; hence, too, it was no offence to Ephraim to see again those familiar idols that had so often seduced him from the worship of God. From this time the whole northern kingdom became permanently idolatrous, alienated as thoroughly from the national worship as from the kingdom of Judah; under the lead of apostate kings, sinking deeper and deeper into the pollutions of Paganism, till, swept away by the flood of Assyrian conquest, they disappear from history and are henceforth known only as the "ten lost tribes."

There is scarcely a conspicuous event in Jewish annals that does not teach the same lesson: the nation was safe, prosperous and powerful only while the national policy was upheld by the moral and religious instincts of the people.

When the policy violated those convictions, ruin and disaster were at hand. Those kings of Israel and Judah who brought the most signal calamity upon the people, began by perverting or outraging their religious instincts. The first hint of their apostacy is their opposition to the priests and prophets—those recognized religious teachers of the people.

Ahab is a conspicuous instance of this. He married Jezebel, the daughter of an idolatrous king who had risen to the throne from the priesthood of Baal, the national god of the Phœnicians. At her instigation he attempted to substitute that idolatry for the national faith of Israel. His first step was to exterminate the teachers of the national religion, and fill their places with imported priests and prophets of the foreign worship. One of the few who escaped the malice of the sanguinary fiend was the great prophet Elijah; and he was hunted throughout the realm and all the neighboring provinces. At length came that strange contest between the national religion and the foreign idolatry, in which eight hundred and fifty prophets of the strange faith perished. Thus God amply vindicated his prophet before all Israel; but it only aroused his bloodthirsty enemy to still fiercer wrath; and again Elijah fled for his life.

OUR DANGER.

Here, then, is a fact so often repeated as to leave no doubt that it is the established order of Providence, that whenever a national policy—the characteristic spirit of the leading national measures—offends the moral and religious sentiments of the people, the nation is hastening to swift disaster and ruin. This is the root of the great calamity that has fallen upon us in these sad days. One thing for the last thirty years has been the source of all the bitterness and strife between the two sections of the country, breaking forth at last into the bloody tragedy through which we are passing. I appeal to your calm unbiassed judgment as American citizens, to your instincts of justice, to your sentiments of humanity, to your inner consciousness under the broad light of Christian truth and principle, to consider the condition of our country to-day, and the causes that have precipitated this calamity upon us. In their commercial,

industrial, social and political relations, they are the themes of our daily thought and discussion. In their moral and religious bearings, I sum up those causes in the following simple statement:

ON THE GREAT TOPIC OF STRIFE AND CONTENTION BETWEEN THE NORTH AND THE SOUTH, THE POLICY OF THE NATIONAL GOVERNMENT FOR THE LAST THIRTY YEARS HAS BEEN OFFENSIVE TO THE MORAL AND RELIGIOUS SENTIMENTS OF A FREE PEOPLE.

There has been a deliberate and persistent effort to awe and smother and crush the Christian conscience of this people; on the part of thousands of good and true men who have given the effort their countenance and support, not purposely, I am sure, but none the less really,—an effort to smother the Christian convictions of the free people of this land. We find it in the clamor that has been raised all over the country against the utterance by the chosen religious teachers of the people, of one word in condemnation of slavery.

VIEWS OF EARLY STATESMEN.

Whence came this state of things? It was not so in the early days of the Republic. Then, North and South, there was almost entire unanimity of conviction and sentiment upon this subject. Washington, Jefferson, Madison, Monroe, and all the great names then representing the South in our national councils, agreed fully with the great names of the North, in regarding slavery as a wrong—an offence against God's eternal justice—a moral, social, and political evil. This is so well known to all who can claim any acquaintance with our history, that to quote from the writings of these men would be but a waste of time. Slavery was unanimously condemned by statesmen, State legislatures, political assemblies, ministers, churches and ecclesiastical bodies, both North and South. It was the frank outspoken moral and religious sentiment of the American people, which no man or party had then attempted to suppress. No man in this country, by whatever opprobrious epithet he may have been called, ever uttered a more emphatic condemnation, or exhibited a more undisguised hatred of slavery than Jefferson. No man ever felt more

keenly its inconsistency with the principles of our government, or more earnestly desired its removal than Washington. Under the guidance of such men, though every act might not be entirely satisfactory, the policy of the government—its guiding and animating spirit—would commend itself to the moral and religious convictions of the people. Then there was no attempt to silence the Christian ministry on the subject of slavery—or rather to suppress every word in condemnation of slavery.

ORIGIN OF THE CHANGE.

After Mr. Calhoun was defeated and humiliated, thirty years ago, in his attempt to destroy the government, on the tariff question, he abandoned that issue and took up slavery as a subject upon which he could more effectually inflame the sectional animosities of the South against the North. But slavery was everywhere admitted to be a wrong, and an evil. He was too shrewd to overlook the tremendous disadvantage under which such an admission placed him. That decision must be reversed. Slavery must no longer be placed under ban. It must be defended as a blessing to the slave, the master, the community, the state, the nation;—as a divine institution, ordained of God and sanctioned by the Gospel. If he could not change men's convictions, his influence as the champion of her peculiar institutions, would make it very perilous in the South for a man to speak any adverse convictions; and if unanimity of opinion could not be secured, unanimity of expression was the next best thing. The autocrats of Southern opinion were a few large slaveholders; the cause was their own, and their coöperation with their subtle leader was prompt and cordial. Any dissenter was ready brought to terms by raising against him the cry of abolitionist,, and letting loose upon him the basest passion of the Southern mob. If a minister still imitated the early statesmen in calling slavery an evil, he was reminded that his patrons were slaveholders, and he must preach only such a gospel as they permitted. If he persisted, he was waited upon by the "vigilance committee," gently tarred and feathered, rode out of town upon a rail, or hung upon the most convenient tree. Thus was inaugurated in the South the change of opinion on the subject of slavery. Like the apostate kings of Israel, having

determined to pursue a course offensive to the religious sentiments of the people, they must first silence those religious teachers who would not bow to the new idol.

THE "DEMAND."

After two years spent in maturing his plans, moulding Southern opinion to his purpose, and securing the coöperation of Southern political leaders, Mr. Calhoun, through Southern journals, and in his place in the Senate, "*demanded*" that every voice against slavery at the North should be silenced by the legislative action of the Free States. Presses, Platforms, Pulpits must utter no word *against* slavery—that was "agitation;" they might say all they pleased in favor of it—that was not "agitation." Every anti-slavery paper must be suppressed, every lecturer silenced, and every minister of the Gospel who ventured to repeat what Washington, Jefferson and their great compeers had said on the subject of slavery, must be driven from his pulpit. On these terms only would the South remain in the Union. In the Senate Mr. Calhoun said: "The legislatures of the South, backed by the voice of her constituents, expressed through innumerable meetings, have called upon the Slaveholding States, to repress the movement made within the jurisdiction of those States, against their peace and security;" that is, to suppress by law all expression of anti-slavery sentiments at the North. He "*demanded*" that no petitions should be received in the Senate, at all conflicting with the interests of slavery or the ambition of slaveholders. These demands were so preposterous that Northern men, entirely disposed to grant the South everything in reason, recoiled from this undisguised attempt to trample under foot the sacred right of petition, and muzzle the whole North on the subject of slavery. Senator Hill of New Hampshire, told Mr. Calhoun that his course was more perilous to the peace and harmony of the country than the labors of all the abolitionists of the North—an assertion which we have lived to see amply confirmed. Senator Buchanan, of Pennsylvania, replied to Mr. Calhoun, most characteristically, that his course placed the Northern friends of the South "in a most embarrassing situation." Thus his Northern friends protested; but Mr.

Calhoun persisted. Then followed the first concerted effort to suppress at the North the views of slavery held by the founders of the Republic; then for the first time slavery became a prohibited topic in Northern pulpits. But the real design must wear some plausible veil; hence, everywhere a clamor was raised against "preaching politics"—meaning no more or less than preaching *against* slavery. Everything else was open to discussion—to approval or condemnation—tariff and free trade, bank and sub-treasury, internal improvements and foreign relations, public lands and post office regulations—everything open to free discussion, but slavery; that is open only to commendation.

In its whole intent and purpose, from its very conception, this was a political measure—the device of fanatic, pro-slavery demagogues of the South, under the lead of Mr. Calhoun, in the service of slavery, to silence the free Christian conscience of the North, or destroy the Union. All the clamor at the North about "preaching politics" and "politics in the pulpit" has been but the Northern echo to the demands of Southern secessionists, whose efforts for thirty years have been to instigate the rebellion, which to-day drenches the land in blood. Having determined to pursue a course offensive to the moral and religious sentiments of the people, they first attempt to silence all discussion that would apply the test of moral and religious principle to their policy; like the sanguinary apostate Ahab, silencing the prophets who would not serve at the altars of Baal, and drenching the earth in the blood of those who refused to bow at his idol.

THE RESPONSE.—THE PROTECTED EVIL.

What response the North has given to this demand of the South is too notorious to need any comment to-day. The response is pregnant with humilitation and shame to every true Christian patriot. The whole national administration from the Chief Magistrate to every three-penny post-master in a country village, and tide-waiter at the custom-house, trained as a vast pack to hound down every Christian minister who dares deny the divine origin of chattel slavery;—earnest Christian ministers, at the beck of unprincipled demagogues and traitors, driven from their

pulpits for obeying the apostolic injunction to "remember them that are in bonds as bound with them;"—these are some of the first fruits of the response of the North to the demand of the South. Another, not more flattering, is that we see men who call themselves Christians running from church to church all over the city—not to find a minister who agrees with them in matters of religion, but in politics. Their religious opinions, if they have any, are of no consequence whatever. Universalists can sit by the year under the preaching of endless misery; but one earnest word in condemnation of slavery sends them out of the church like a rocket in a blaze of wrath. They can hear their religious opinions abused, misrepresented, reviled, denounced as a moral pestilence, infidelity and falsehood; but slavery is more sacred; it is their *party* idol; they will not hear the truth spoken of that. Their minister, then, whatever else he may be,—Unitarian, Trinitarian, Episcopalian, Universalist, is of little consequence—must be one of congenial political sympathies; one who will speak admiringly, approvingly, apologetically, or not at all of the most gigantic evil in the world. The evil that has tarnished the lustre of our escutcheon in the eyes of all civilized nations; that has corrupted the integrity of our statesmen; that has polluted our courts of justice; that has perjured the judges of our highest tribunals; that has offended and attempted to silence the moral and religious instincts of the people; that has driven thousands of the best men in the land from all participation in the politics of state or nation, leaving the processes of government to the control of the basest elements in the community; that has invaded the legislative halls of the nation with the bowie knife, revolver, and bludgeon; that has offered bounties for the heads of our ablest and noblest citizens, while seeking its congenial allies among the assassins of Baltimore, and the border ruffians of Missouri and Arkansas; that has drenched the soil of Kansas with the blood of peaceful citizens, Christian women and their innocent babes; that filled the last national Cabinet with thieves, robbers, swindlers and traitors; that has at last risen against the government of our fathers in the most gigantic and atrocious rebellion ever known on earth;—this is the evil that has been held too sacred to be condemned by the minister of the gospel of Christ.

THE UNPRINCIPLED CLAMOR.

There is no principle or consistency in this clamor against discussing the subject of slavery in the pulpit. It is a matter of the basest political partisanship—the resort of men to silence the truth which their policy cannot bear. If a man's politics are honest and patriotic they will not injure his religion; if his religion is true and sincere it will not harm his politics. Whence then the alarm that some people manifest at their coming in contact, except from the consciousness that their politics cannot bear the test of religious principle? The fiercest declaimers against "politics in the pulpit" are never offended when the pulpit apologizes for slavery—defends it—attempts to prove it a divine institution, sanctioned by the gospel. Political preaching is preaching *against* slavery; preaching *in favor* of it is not political. A little more than two years ago, a Rev. Mr. Van Dike of Brooklyn, N. Y., treated his congregation to an elaborate defence of the institution of slavery, contending that it is entirely harmonious with the principles of Christianity. It was a production offensive enough to the moral and religious sentiments of the Free States to secure the Rev. author a speedy call to the care of a church in that hot-bed of treason, Charleston, S. C. Those who are the first to take fire at the faintest odor of "politics in the pulpit" were delighted with that discourse. Secular journals that omit no opportunity to rave about political preaching, published that base eulogy of the most terrific evil in the world, and in loathsome editorials commended it to their readers for its profound learning, eminent ability, and genuine Christian patriotism;—conclusive evidence, of course, that no political taint attaches to preaching *in favor* of slavery.

THE ROOT OF OUR PERIL.

Here then is the germ of our national sin. We have attempted—at least, we have not with indignant scorn frowned down the attempt—to silence the Christian conscience of the people upon that one dominant evil that has so long outraged the moral and religious sentiments of the nation, and now with bloody hands has rent the Union asunder, and involved us in the most gigantic and terrible war ever waged on earth. Before God, I believe if the

whole Christian ministry of this land had been faithful to the principles of that divine religion they profess to teach, this calamity would not have befallen the nation;—this outpouring of life and treasure would have been spared. But the policy of silencing them upon this momentous theme—the adoption by our partisan leaders of a policy which they dare not permit the religious teacher to discuss—has at last brought forth its fruit. A policy that cannot bear the test of moral principle is the swift road to ruin. We have not been willing to do only "that which is right and good in the sight of the Lord, that it might be well with us;" to trust the right and the good alone, under the guidance of Him who commands it, as the guarantee of our safety.

FRUITS OF COMPROMISE AND INDIFFERENCE.

I do not here discuss the right or the wrong of slavery. It is enough that it offends the unperverted moral and religious instincts of every heart. At the formation of the government it was permitted to remain as a measure of peace. Has it proved such? Has it not been rather the one element of perpetual contention and strife, till it has now instigated the most atrocious rebellion of all human history? It has defeated the very purpose for which it was permitted. It was urged for the sake of harmony; it has brought only perpetual discord. It was adopted for the sake of union; it is the one thing that has rent the Union asunder. It was resorted to as a measure of conciliation; it has plunged the nation into the most calamitous war. All arguments and suggestions for its removal have been met by the enormous pecuniary interests involved; yet if the government, fifteen years ago, had purchased at the full market price, every slave in the country and set them all free, though we had paid the exorbitant sum of twelve hundred millions of dollars at which Mr. Clay valued them, we should have been the richer to-day for that act. This rebellion has already cost the government twice that sum, besides what the rebels have expended, the destruction of property and the sacrifice of life. Thus under this scourge and desolation of war, we are learning that disobedience to God has its pecuniary relations; and that there, even, the right and good are our only security.

But we have really thought little and cared less for the millions in our land crushed under the iron heel of this despotism. We knew, indeed, that they were bought and sold like cattle in the shambles; children of tender years sold from their mothers' arms upon the auction block; young girls sold at fabulous prices for purposes at which humanity revolts. But we have cared little for all this. What was it to us that their humble homes were desolated —that their hearts were riven with agony—that they were denied the most sacred of all rights—that their lives were deemed little more than the lives of brutes? We have turned indifferently away from their wrongs, "one to his farm, and another to his merchandise." But God has not turned away; he has heard all their sighs; every wrong we have heaped upon them is recorded in his book for judgment. We have grown rich on the scourge-driven toil of the bondman. Our merchants have smothered down their native instincts of liberty, and bowed low for profitable patronage. They have silenced ministers who dared pray for the slave; they have destroyed anti-slavery presses, shot anti-slavery editors, and mobbed anti-slavery speakers; they have sent back fugitives into bondage, and written letters of base apology to their Southern patrons for the intense spirit of freedom at the North. Now the strange god to whom they have sacrificed gorges himself upon their sons in the morning, and in the evening licks up their wealth with forked tongues of flame. Every dime "that sinews bought and sold have ever earned" in this land must now sink in the fiery gulf of rebellion. We have thought it a trifling thing that the bondman's heart should be wrung with agony and his home desolated. Now God is teaching us that nothing is trifling that violates his eternal justice. For every desolated bondman's home, the home of a loyal citizen is now shrouded in sackcloth; for every heart crushed under the heel of that despotism, a loyal heart is now rent in agony; and life for life, before the infinite justice of God must we now atone for every one that has been sacficed upon that altar. We have silenced the Christian teachers who would have testified against this evil; but God, who never leaves himself without a witness, speaks now from the cannon's mouth. We cannot silence him. The testimony we would not hear from the pulpit, he com-

pels us to hear from intrenchments, forts, ironclads and monitors. We easily forgot the rice-swamps and cotton-fields where the bondman toiled and perished. O, God, shall we ever forget the swamps of the Chickahominy, or the hundred fields of blood, where our brothers and sons have fallen and perished, with nothing to mark their resting-place but the eye of infinite Love? We have refused to remember God's justice; he will take care that we forget not his judgments.

MAN IS MOCKED—NOT GOD.

We have expected a harvest of peace, unity and prosperity with the basest wrongs and the most heaven-daring oppression festering at the roots of our national life. We have sought veils to disguise them, and antidotes for their poison. We have clothed them in the glittering drapery of constitutions, laws and compromises, till we have thought their venom neutralized, and that they would bring forth only the fruits of peace, truth, justice and patriotism. How terribly have we deceived ourselves; how painfully are we now taught that God is not mocked; that whatsoever men or nations sow, that shall they also reap. We have drawn up our compromises with sedulous care; eminent statesmen have advocated them; political parties have built them into their platforms, and conventions approved them in solemn resolutions of "finality." But God teaches us that his eternal justice shall not be compromised; that fraud, oppression and treachery as the bases of national policy offend all there is divine in the human heart, and plunge the nation in disaster and ruin. Parties find themselves impotent—divided, disorganized, crushed—when their policy runs counter to God's justice; while statesmen and nations learn that there is no "finality" but right. We gloss over iniquity with elegant names, gather it under the sheltering wings of party; hush, or strangle the fanatic who dares hint at the wrong we would conceal, and declare our compromise permanent. God strips away the shining subterfuge; lays bare the black lie to the white light of divine truth—teaching us that nothing is permanent but his justice—no orbit steadfast till it sweep to the central sun of his eternal law.

THE LESSON OF THE HOUR.

It is indeed a terrible ordeal through which we are passing; but it is the administration of God's justice for the great sin of this nation; and we are to be tried in this fire till we are ready to part with the dross for the purging of which the furnace was kindled; till we are willing to mould our national policy by the dictates of eternal right, and lay the course of the ship of state by the chart of divine justice and truth; till we are ready to unshackle the hand that is raised to invoke God's blessing on the worshipping congregation; till we are willing that he who speaks to us in the name of Almighty God, shall speak as a free man in God's presence; till we insist, even, that the lips which have sworn to declare the whole counsel of God, shall wear the seal of no party or faction; till we are willing to unite again the moral and religious with the patriotic elements of our nature, as the only bases upon which can safely rest the duty of the citizen to the state.

Under the mysterious providence of God, what is the great lesson of this hour, but that every principle of national action, like a seed cast into the earth, brings forth of its kind; that falsehood, fraud, injustice and oppression in the nation, no more than in the individual, can ever become the basis of noble character, permanent power and true life; that they corrupt the sources of a nation's virtue, paralyze the right arm of its power, poison the springs of its prosperity, undermine the foundations of its honor, and scatter through every nerve, vein and artery of the whole organism, the seeds of ruin, disaster and death? How slow are the nations to learn, how reluctant are they to admit —through what ordeals of fire and seas of blood must they yet pass, before they are brought humbly to own that God reigns, that "he is the Governor among the nations;" that all people and dominions are in his hands; that while they serve his eternal purposes, he upholds, guides and prospers them; that when they run counter to his will, like the chosen people of old, with the besom of destruction, he sweeps them from among the nations of the earth; that there is no safety, success, prosperity, power or life but in obedience to him. This is the lesson of the terrible ordeal through which we are passing. "Lord, we believe; help thou our unbelief."

A. R. A.

Art. XXVIII.

The Human Race.

"Homo sum; nihil humani a me alienum puto."

We propose in this article to discuss three questions. I. What is a human being? II. How came the human family in existence? III. What is its destiny? We do not pretend to be well enough versed in Anatomy, Physiology, History, Geology, and Philology, to exhaust the subject or settle disputed points in Ethnology. We cheerfully admit that in the past, present and future, there are many mysteries beyond our comprehension. Our aim is, to point out the current of inquiry wherein philosophers and theologians are now drifting, to state some facts, and to give a few hints for the safe guidance of those who are watching the signs of the times. Our denomination should not constitute the rear guard of progression, nor be in advance of the truth. It is not our mission to hug a darling creed and try to bend everything to its support,—dexterously to wink difficulties out of sight, and magnify trifles into "confirmations strong." Unfair arguments lead to unreliable conclusions. The manly critic makes no "profession of faith," and promises no finalities. Let us unite courage and caution.

I. What is a human being? In the finely graduated scale of earth's billion living creatures, where does the mere animal type end, and the human type begin? How can the lowest class of men be distinguished from the highest class of the Simia tribes? The solution of this problem is more difficult than many imagine.

A few years ago, two creatures called "wild men of Borneo," were exhibited as curiosities, in most of our cities and large villages. Though apparently of adult age and full growth, their height was little more than three feet. Their features were of Mongolian cast, and their bodies and limbs well proportioned. Their muscular strength was great, and one of them was very restless. The showman said they were imported from the hill country of Borneo,—

an island famous for its strange and degraded inhabitants. They certainly looked like little men; but they manifested no more intelligence than well-trained monkeys. The restless one did not appear to notice anything except his keeper. It was said they had no language, and either could not or would not learn to talk. Of course the wild individuals of this tribe are less human in appearance than these tamed specimens. Were these creatures men—our brothers—or were they mere animals?

In the interior of Southern Africa, there is said to be a tribe of human shaped dwarfs called Dakoes. They have no names, no raiment, no fire, no laws and no mechanical arts. They wander about in herds, subsist on such roots, fruits, insects and reptiles as come in their way, and indiscriminately lie down together at night in the open air. It is not known that they even pair, as do most of the respectable animals. Their language consists of a few inarticulately murmured gutturals. Yet even these semi-beasts can learn to talk and work. When domesticated, they become faithful and affectionate servants to the Kaffirs, by whom they are frequently enslaved. None of these creatures have been imported into Europe or this country, and hence they have not undergone a scientific examination; but if there is such a tribe, and there certainly are Africans much like these, ought they to be called men, or brutes?

The Bushmen of Africa and the aborigines of Van Dieman's Land, though larger than the "wild men of Borneo" and the Dakoes, are but little superior to them in civilization. In form, they are truly hideous, and in capacity very small. The Bushman's sole "tent is the scorching heavens, his sole bed the hot sand." His language is a rattle of the tongue and a gurgling in the throat which our letters cannot spell. Even on the blissful cotton plantation, in the divine estate of slavery, and under the benign influence of our Southern chivalry, the Hottentots are stupid as cattle. Though compelled to toil, it is only with coarse tools and in a slow, clumsy manner. Their young closely resemble the young of apes. Are these unfortunates human beings, or animals? It is true they are clearly Bimana, but do they belong to the genus homo? Are they our relations?

There is a tribe of creatures in Borneo and Sumatra, called in the Malay language, Orang Outan (wild men of

the woods), and another in Guinea and Congo, called Gorilla (wild wandering men), that closely resemble the lowest class of beings acknowledged to be men. Their anatomical structure is similar to ours, and in extreme youth it is difficult to distinguish them from the Hottentot infants. They are cunning, athletic, and strongly attached to their offspring. Some of them are over five feet in height, and in battle are more than a match for an equal number of unarmed men. They fight with stones and clubs. Though they cannot learn to talk, yet when learned they are gentle, docile, quick witted, and prone to imitate many of the manners and customs of human society. In fact, some of them seem to know more than some men. Are they human?

If we turn from classes to characteristics, we shall still find it somewhat difficult to draw the boundary line between the human and sub-human races. The old definitions and distinctions are growing weak and giving way. Man stands erect on two feet; and so do all fowls, and so can several specimens of apes. Man has two and only two hands, and this is also true of monkeys. According to Professor Huxley, there are no quadrumana or four handed animals. The hind hands of the Gorilla are really prehensile feet, differing from human feet in no fundamental characteristic. There are the same number of bones and muscles, arranged in the same way. Hence the Gorilla, Ourang, &c., belong to the class of Bimana. In the comparative size and shape of the brain, and in the facial angle, there is not a very great hiatus between what are called the highest brutes and the lowest men. By actual measurement, the cubical capacity of a Gorilla's cranium is 35, of the lowest men 63, and the highest men 111 inches. The grade of the facial angle is about the same, running from 30° in the ape up to 90° in the statue of Jupiter Olympus. Many animals have a kind of rudimentary language intelligible to each other, and hence man is not the only loquacious being on earth. The instinct of the horse, camel, dog and monkey, is superior to the reason of some degraded men. The passions, love, fear, anger, are shared in common by the entire animal kingdom. Everywhere may be found brute-like men, and man-like beasts. Still there are distinguishing traits that are almost unmistakable.

1. The peculiar structure of the human body gives man a

versatility of power and dignity of aspect that clearly designate him as a genus and species distinct from all others. His limbs are better proportioned and hinged, his brain larger, his face handsomer, and his motions more graceful than those of any other earthly creature. His natural position is erect, and he walks with ease on his two feet as the ape cannot. In the free play of his arms and in the ability to handle easily objects of every shape, man enjoys a proud preëminence. Man's large brain renders him the intellectual king, and woman's sweet features constitute her the beauteous queen of all the earth. They have no rivals, and none of the inferior tribes dispute their imperial sway.

2. Great and varied powers of expression is another distinguishing characteristic of our race. Mere animals never laugh nor weep. They are manifestly incapable of feeling the deep joy that ripples in smiles, or the acute sadness that finds vent in sighs and overflows in tears. Even if they did experience these emotions, their muscles are too rigid to permit an adequate expression. It is true that animals can and do display some feeling, by the eyes and the motions of the body; but when that is compared with the crimson blush, the pallor of fear, the look of agony, the tear of sympathy, the glow of love, the serene smile of rapture and the pathos of devotion, that flit over the human face like shadow and sunlight over the earth, our superiority cannot be doubted. Even in the sooty face of the stolid slave, there is an utterance of conscious injury and despairing patience that ranks him infinitely above the beast his master would make him.

Add to this silent expression, cultivated language, and we have a human trait not to be mistaken. Animals can indeed vocally communicate with each other to a limited extent. Fishes appear to be voiceless, but nearly all birds, beasts, reptiles and insects, by peculiar notes can call, answer, warn and invite each other. Parrots can be taught to articulate words very distincly, but not to appreciate their meaning. Language, in its higher sense, belongs alone to man. He alone has names for things and deeds, and adjunctive words by which to modify and shade his ideas. Hence he only can fully unburden his soul to his companions and commune with them on the abstract, the spiritual and the absolute. We can therefore safely say that of

earth's various inhabitants, those having full powers of expression, the intelligent talkers, are men; the others are not.

3. Again, man alone has a capacity for continual improvement. The bee, the beaver, the spider, are skilful workers, but they make no improvements. The first waxen cell, beaver-house and spider's web, were as perfect as the last. The Chimpanzee may be taught to imitate many human actions, but he soon reaches the summit of his attainments. Under the best teachers, he can learn no more; and if left to himself, he soon relapses into his original condition and habits. The same is true of every trained animal. But it is not thus with man. Each individual can learn till paralyzed by death, and the entire race can and does go on towards perfection. There is no relapse. Each new generation excels its predecessor in discoveries and invention, in accuracy of detail and comprehensive breadth of formula. Ever higher rises the tide of improvement in art and science; and no rapt prophet has ever predicted a millenium for the human race, so glorious as to be beyond the reach or even probability of its attainment. Man is progressive, and hence there is "a good time coming." Here then we have another distinguishing characteristic. Every creature that can build up himself a race, and excel his forefathers in art or science, and perpetuate the excellence, is a man; and those who cannot do this, are not human beings.

4. Finally, passing from reason to revelation, unlike other earthly creatures, man is the "offspring of God," and hence he has an immortal nature that will survive the shock of death to glorify and enjoy its Father forever. Having at least some faint idea of this relationship and destiny, man alone is religious. He only prays and worships, has a distinct perception of right and wrong, responsibility and duty, and feels that he is living for the long hereafter. There is not the least evidence that any animal is devotional, nor that there ever lived a tribe of men, however degraded, that was not devotional. An altar, shrine, fane or temple is near every household, and petition and thanksgiving to some known or "unknown God," ascend in every language.

There are other characteristics, but these are sufficient

for our present purpose. To decide to what genus and species, a being somewhat resembling ourselves belongs, we are not obliged to make elaborate anatomical and chemical examinations of the bones and blood. The tests are plain and easy. Every creature whose natural posture is erect, who has two well-formed hands, an obtuse facial angle and comparatively large brain, whose power of expression by the eye, face and tongue, is unlimited, who is religious and susceptible of boundless improvement, is a man,—a member of the human family; and those creatures that have not these characteristics are not men.

Estimated by this standard, there are on this globe about a thousand million human beings; and among them must be included the white, black, red and yellow varieties, the Dakoes (if there is such a tribe), the Hottentot, the Bushmen, the wild men of Borneo, and even the ill-looking, degraded, dirt-eating Tasmanians of Australasia. But the Gorilla, the Orang and the Chimpanzee must be accounted mere animals, having no more affinity to human beings than have bears and tigers. Such is the human race,—a people of many varieties and many degrees of culture, but all brethren, all noble, all deserving our attention, respect, sympathy and friendly assistance.

II. We are now prepared for the inquiry, How came this human race in existence? How did it originate?

The earth has not always been inhabited by human beings. Geology affirms that man is comparatively a newcomer. Multitudes of animal species lived, enjoyed the earth and passed away, long ages before man made his appearance. No human bones are mingled with their fossil remains, and no human foot-print indents the sand now hardened into stone on which they luxuriated. Thousands and perhaps millions of years went by, when suddenly and geologically speaking recently, not over five or six hundred thousand years ago, man sprang into existence and spread all over the face of the earth. How did he originate?

Two and only two replies can be given. One is, that man is an outgrowth,—a development from inferior animals, and the other, that man was created by a superhuman intelligent agency.

The development theory is generally hinted rather than

clearly stated. An innate pride of ancestry hinders its advocates from presenting the family tree in all its goodly proportions. In fact, the full particulars are not yet agreed upon, though the prominent features of the genealogy stand out in bold relief. Inert matter by some electrical organism or chemical throe begat animate living creatures. These, again, after another long interval, repeated the process and carried the scale up higher. As the stock improved, radiata brought forth vertebrata, ovipara hatched vivipara, and reptiles became the joyful parents of mammals. As the development advanced, gradually caudal appendages shortened and disappeared, rough paws softened into hands, the brain enlarged, the face toned from savageness, till at last in an auspicious hour, a fair and highly favored baboon became the mother of a human son and daughter,—perhaps the Adam and Eve of Mosaic history,—and thus our race was handsomely started. It is fair to state, however, that some modify this theory by admitting that God may have created a few species of animals, and endowed the first human pair with immortal and intelligent souls.

Absurd and disgusting as is this theory, it has had able advocates and many believers. La Place argued the formation of the solar system by law and not by Deity. This apparently opened the door for Lamarck, Hilaire, Vincent, and the German dreamers to try to prove that the vegetable and animal kingdoms of the earth came into existence in the same way. They claimed that electricity acting upon albumen would produce living monads, and these by development became the parents of all vital beings. The author of the smart little book, "Vestiges of Creation," makes an ingenious attempt to show how the development might have proceeded. Andrew Jackson Davis enlightens the hypothesis with his brilliant "revelations." Darwin in his "Origin of Species" shows by countless illustrations, how "natural selection" varies and improves stock. In severe droughts, short-nosed elephants were apt to starve because they could not reach down to drink from low streams, nor up to browse from tall trees. The offspring of the long-nosed retained that peculiarity; and thus the elongation went on until that sagacious quadruped attained its present enormous proboscis,—sufficiently long we should think to defy the sharpest droughts. Last of all, Sir Charles Lyell

in his recent work, "Antiquity of Man," has added the weight of his great name and great learning to the development theory. But there are some objections to it not easily removed.

1. It is humiliating. It is hard and painful enough to admit, as many must, that our "ignoble blood has crept through scoundrels ever since the flood." If our fathers or grandfathers were murderers or idiots, we do not want the disgraceful fact continually thrown in our face; and if our great, great grandparents were monkeys, lemurs, worms, and animalculae, we are ashamed of it. We beg the philosophers not to mention it, and especially not to point out our resemblance to our simia ancestors. We have been taught from earliest youth that God is our father, and we dislike to give up the ennobling thought. Atheists and apish people may accept and even rejoice in the development theory, but it can never become popular.

2. It is unreasonable, or at least less reasonable, than the common theory that all things were formed and vitalized by a great Creator. It is monstrously absurd to suppose that inert matter could spontaneously generate a man. But admit the possibility, and still it is more probable that man is the offspring of an intelligent Father, than that he is the child of chance. In either case, man's origin is wonderful and miraculous, but that he should accidentally originate, is much the most wonderful. To believe, it requires an amount of stupid marvellousness not often possessed by common sense people. The atheist whose over-logical mind cannot credit the existence of a Supreme Being, and the erudite philosopher too sharp to be led by Moses and the prophets, may and in fact must believe in the development theory; but let them not taunt the humble Christian for believing in miracles. Their supposed miracle, and their credulity are the greatest on record. We are too sceptical to swallow their monstrous supposition. We pity them for their weakness, and blame them for their obstinacy.

3. But finally, as might be expected, there is not the slightest proof of the truth of the theory under consideration. It is all mere hypothesis. There is no ancient tradition that man was born of animal parents; neither is there any instance on record of any new genus being produced by an old one. It is a law of nature that each genus

shall produce only its own kind, and thus remain perpetually distinct and separate from all others. If two genera, as the equine and the asinine, are unnaturally crossed, offspring may result; but the hybrid, as the mule, has no power to perpetuate its kind. Nature maintains her ancient landmarks and boundaries. New varieties of animals, plants and men, may and frequently do arise, as the result of food, climate and natural selection. No doubt all the curious varieties of dogs, pigeons, hens, horses, geraniums, apples, &c., came into existence this way. But it should be remembered that the protoplast pair of dogs were real dogs, and so are all their posterity whether large or small, unicolored or spotted. The same is true of the protoplast pair of horses, doves, monkeys and men. In no instance has the original type been lost or a new one gained. No people in the transition state between the simia and the human species have ever been found, nor have the bones of such been discovered. Man has been fully developed man not only ever since the dawn of history, but also as far back in the remote past as geologists can trace his existence. Not a bone, muscle, joint, or nerve, has essentially changed. If before the deluge there were giants, they were simply large men; and if there are or even were a tribe of dwarfs, they are simply small men. Hence, until some plausible proof is brought in, we must reject this modern development theory as absurd and false.

Rejecting this, we must of course embrace the only other theory, that man was formed and endowed with an intelligent soul by a supernatural power. Almost every nation has some tradition or mythology of this wonderful performance. The Phœnecians had a legend that men sprang from dragon's teeth that were sown or planted by the gods. The Persians held that Ormuzel formed the first human pair of the branches of the Ribas tree. The Chinese and Hindu accounts agree quite substantially with the Hebrew. In the Hindu, even the names Adam and Iva are retained. Most mythologies teach that man has degenerated rather than improved since his entrance on this earthly stage. The book of Genesis contains the best, plainest and most self-consistent history of the creation of man ever written. We shall believe that until we find a better.

But difficulties yet remain. If all human beings are the

descendants of one pair, how can we account for the great varieties in our race? How came some tribes to be white, others red, others black, and others olive? How came some to have curly hair and others straight, some to be prognathous and others the reverse?

The common reply to these questions is, that all the varieties of form and color in the human race are the results of climate, food and habits. A savage life in a warm climate, it is argued, after a long time will produce the dark skin, woolly hair and protruding jaws of the Negro. In proof, it is said that tropical people generally have these characteristics while the inhabitants of the temperate and frigid zones do not; that the Jews, (always swarthy) who have long resided in India, are quite black; and that any white people soon turn dark when under the Equator.

But this argument is not sound. It is invalidated by well known facts. Africa and South America are in about the same latitude and hence have about the same climate. The aboriginal people on each continent lived in equal barbarism. Africa abounds in black men, but its sister continent in red men. Here the experiment was tried on the largest scale and for thousands of years, yet not a single Indian turned black, nor a single Ethiopian red. In one land there was no crispy hair, and in the other very little straight hair. The aborigines of Van Dieman's island, a temperate climate, are black, but many of them have straight lank hair. When sun-browned visitors and their posterity in the torrid zone return to their northern home, their original color is soon regained; but go where they may, the Negro never loses his ebon skin, nor the Indian his dusky copper hue.

But if it be admitted that the varieties in the human race are the results of difference in food, climate and habits, one cannot help asking when they were produced. They existed at the very dawn of our historic era. Even a "prejudice against colored people" was manifested thirty-three centuries ago, when Moses married a lady with a dark complexion. Pictures of negroes precisely like those now living, have been found in ancient Egyptian and Assyrian ruins that must be from three to five thousand years old; and of course the men with woolly hair, receding forehead, protruding lips and black skin, must have existed long be-

fore that remote age. When did the white man turn into a negro? The same difference in shape that now exists, in the skulls of different tribes of people, is equally distinct in the most ancient specimens found by geologists and antiquarians. How long ago and how were these varieties produced?

We are perfectly willing to admit that the division of the human race into five distinct classes, the Caucasian, Mongolian, Malay, Ethiopian and Indian, is entirely absurd and deceptive. It is true many persons may be found to answer very nearly the descriptions given of these classes, but it would puzzle a philosopher to decide in which class some people should be ranked. No two individuals are exactly alike. There is every shade of color, and every variety in the shape of the head and the texture of the hair; and all the varieties are intermingled and confused. There are blacks with straight hair, and whites with short curly hair. In every thousand persons you may examine in New England, you will find strongly marked types of Mongolian, Malay, and Indian features. So also in China and Polynesia, there *are* natives with European features. Not over a third of Africa is pure negro, and South America was not all Indian. Climate and mode of life do effect great changes in the size, shape and actions of people. Emigration and colonization and intermarriages have been constantly going on for thousands of years. Thus the human race is a mixed mass of all styles and varieties.

Still, when we consider the extremes of variety that have existed from time immemorial,—when we learn that no geographical centre has been found from which we can prove that the race radiated and degenerated,—when we ascertain that no primitive language has been discovered from which we can demonstrate that earth's many thousand dialects were all derived, we are almost compelled to conclude either that the race is immensely old, thus giving ample time for the introduction of varieties, and the obliteration of ancient similarities, or that at a comparatively recent period, say six thousand years ago, God created several dissimilar pairs of human beings, placed them in different parts of the world, and either taught each a different language, or left them all to invent a dialect in their own way.

At the present time, not a few able men are trying with

much zeal to prove the antiquity of the race; and it must be admitted, there is no proof against the theory, except the Bible and the general absence of human bones from ancient fossils. We ought to credit the good Book in all its definite statements. We would not weaken its authority, or dim the brightness of its glory. It is possible, and, perhaps, probable, that its writers verily thought that Adam and Eve were the parents of all human beings; but they do not undertake to teach ethnology or chronology. Moses sought to state how rather than when man came into existence. The main object of the historical part of the Old Testament is to give an account of the fortunes and misfortunes of the Hebrew branch of the white race, of whom the two dwellers in Eden were the sole progenitors. The prophets, perhaps, never heard of red or yellow men; and they so dearly loved Palestine and Jerusalem, that they seldom bestowed even a furtive glance on the black people of Africa. The New Testament authoritatively affirms that all nations are "of one blood;" and hence are all brethren. This nobody can deny. It also refers to Adam as the representative stock ancestor of the human race. But in neither Testament can we find a distinct statement that only one pair of men was formed, or that the entire earth was peopled from one pair. The question was not asked, and no one gave an opinion. Some, however, think it quite probable that Cain in the land of Nod found a wife not related to himself or to Adam. But be that as it may, from the general silence of the Bible on the subject of race, we feel free to pursue our investigation without fear of harming the Sacred volume or of becoming a heretic.

There are various indications that the earth has been inhabited by man for many thousands of years. In Asia, languages are found written in arrow-head or cuniform characters, that must have grown old and gone out of use before exact history began. As it takes a great while for a language to be formed, grow old, and drop into disuse, we have here a hint of man's antiquity. It is said the Chinese records actually run back ten or fifteen thousand years. Recent discoveries of human relics in Switzerland and Denmark prove, beyond a doubt, that long before the time of Julius Cæsar, there was a Stone Age in Europe, in which he people knew not the use of bronze or iron. As there

has been free intercourse between Europe and Asia from time immemorial, the arts must have kept nearly equal pace in the two contiguous continents. Hence the Stone Age shows that Europe was inhabited before Tubal Cain became a worker in metals. Again, it is reported, that human bones have been found mingled with the bones of animals that were extinct before the present geological age began. If this is correct, the antiquity of man is very great. A human foot and jaw found in Florida, where the Coral reefs mark the milleniums, were estimated to be 135,000 years old!

It must not be supposed, however, that these statements are all admitted to be true. The surface of the earth has undergone so many changes, that the "testimony of the rocks" is almost always equivocal. The great antiquity of man is still undecided, and, in fact, disputed; and, unfortunately, nearly all the disputants are tied to some creed, or biassed by some darling theory. To sift the evidence thoroughly,—to find and announce the real truth,—requires a larger amount of learning, labor, patience and candor than is often put in requisition by any one man. The missionary is not likely to report home that he finds in Asia histories of human affairs antecedent to the Mosaic date of the creation. The "Board of Foreign Missions," as a rejoinder, might stop his supplies. Pritchard's "Physical History of Man," the best work on the subject ever published, was written, as the author intimates in his introduction, not to give the simple facts, but to prove that all men descended from Adam. Of course, the book is not reliable. It is really painful to see such an excellent geologist and eloquent writer as President Hitchcock, twisting the facts and writhing in logic, to make his favorite science harmonize with the popular interpretation of Genesis. Infidels eagerly catch up and magnify every little thing that seems to invalidate the Bible cosmogony; and unwise Christians, with equal unfairness, magnify everything that seems to be in its favor.

In this complication of affairs, no honest man of moderate attainments will attempt to decide the question. We can only say there is ample room for doubt and discussion. It is quite probable that the earth was prepared to support man much more than six thousand years ago. Had he

seen fit, God could have created man a million years ago. And finally, if the race is two or three hundred thousand years old, then there has been ample time for great varieties to shoot off from the descendants of one first pair.

But most people think man is a new comer on earth,—having arrived less than sixty centuries ago. Admit this, and we are almost compelled to the conclusion that several stock pairs were created and placed in different parts of the earth. The advocates of this theory urge the following plausible arguments.

First, the creation of several dissimilar pairs, satisfactorily accounts for the varieties in the human race. Negroes are the descendants of a black Adam and Eve. Indians are the offspring of a red Adam and Eve, &c., &c. A supposition which thus satisfies the terms of a problem, and renders its solution easy, is entitled to candid consideration. It may be correct.

Secondly, as stated before, Moses confines his history to one pair and a portion of their descendants. Eden, the Deluge and Babel, refer only to the Caucasian family of men. The early history of the other branches of the race, was omitted, and probably not known. Thirdly, it would have been as easy for Deity to have formed twenty human pairs as one. Other living things appear to have been created in large numbers. Thousands of tons of grass seed, grain and fruit were sown in a moment, and simultaneously commenced a vigorous growth. In obedience to the Creators's mandate, earth, sea and sky brought forth living beings in abundance. In like manner, there is reason to suppose that God did not wait for the children of one pair, slowly and by incest to people all the earth; but at once made many pairs, adapted to different climates and modes of life, and placed each kind in its appropriate house,—some in the desert, some in the woods, and some beside the ocean.

And finally, although these various stocks are unlike in form, color, and capacity, yet they all equally belong to one race. All are men. All are of one blood and one nature. All have sinned, and all have a Saviour. The tie that binds them is not a genealogical loop, the ends of which are held by Adam, but a consanguineous similarity, a spiritual affinity, a relationship of the soul to God, that ren-

ders all men brothers, and entitles every one to fraternal treatment.

Here we close our speculations about origin. We guess, rather than know, that man was created by Deity, in a remote age, probably in several unlike pairs, naked and ignorant of almost everything. In addition to strongly marked original differences, climate, mode of life, and intermarriage haue added others, till the race has become what it now is,—a motley brotherhood of strange beings, of whom God is the Father, Christ the Saviour, and the Holy Spirit the Comforter.

III. We come now to the last and most interesting part of our subject: What is the destiny of the human race?

Conjecture and prophecy alone can answer; but when the one arises from observing the working of great laws, and the other emanates from a soul *en rapport* with the Spirit of the universe, one may safely rely on their correctness.

The human race is progressive. The ancestors of the most enlightened people were barbarians, and the aborigines of every land were savages. Whether the tribe be Greek or Roman, Saxon, Norman, Teuton or Celt, go back far enough, and you will find a half naked, half-starved, and culpably ignorant people. All history and nearly all tradition give a mean origin to even the wisest and mightiest nations. The ancient golden age, if there ever was such an age, was rich only in indolent, animal, negative enjoyment. Adam and Eve had no culture, no house, no fire, no tools, (not even a comb to clear their tangled hair,) no books, no works of art, and no knowledge of science. They wandered about in their forest home, subsisting on roots and fruit, and talking to each other in a few gutturals hardly understood, and quite unlike the fine speeches in Milton's "Paradise Lost." From such poor and rude beginnings, the race has slowly climbed into its present lofty position and attainments.

But it has not reached its climax. We are yet in the ascendant. Our ideas are far superior to our realities. We easily imagine, and earnestly desire a state of society, a government, a religious culture, and a perfection in art and science, vastly superior to those at present enjoyed. Their attainment being possible and desirable, is, of course,

probable and almost certain. A sublimely glorious destiny is in store for mankind. Our present highest conceptions will fall below the coming reality, for earth shall be an intellectual and spiritual Eden.

A good time is coming, but not immediately. Knowledge, virtue, art, are plants of slow growth. The untimely fate of many a sanguine reformer, and many a promising reformation, warns us not to be too hopeful. In some respects but little advance has been made during the past two thousand years. The low and loathsome crimes are committed, the fierce and terrible passions are excited, now as in the days of Nero. Ignorance is almost as universal. Three fourths of mankind are yet in heathen darkness. Christian Europe abounds in oppression, squalor and misery. The millions of the Romish Church are no more entitled to the name of Christian than were the Caribs. Even in the most enlightened nation on the globe, in the best country, and under the best government, wholesale scenes of atrocity are daily enacted,—so fiendish as well nigh to prove the doctrine of total depravity. We are still a long distance from the millenium. But the race has improved, and is improving. The art of printing, the scientific discoveries, and the many improvements in machinery are great steps, showing that man is looking more keenly and reasoning more profoundly than in ancient times. Give us one or two hundred thousand years, and we shall rise into a very respectable race. But how?

There are two conditions or laws of human progress,—one sad and the other stern,—one the result of natural causes, and the other a Divine ordainment, but both, no doubt, the best possible.

1. The sad law. The race improves by the extermination of the inferior tribes of men. We may shudder at the thought; but the work has long been going on, and nothing can hinder its progress. It is Darwin's principle of "natural selection" operating on a large scale. The small, weak, and ill-organized must vanish away, and the large, strong, and well developed reign in their stead. Growth fattens on decay, and the dominant tribe builds itself up by the prostration and extirpation of its small brained victims. Illustrations of this law are numerous.

The fossil remains of the ancient inhabitants of both Eu-

rope and America, show that these people were smaller than the tribes by whom they were displaced. How and how long ago these aborigines were crushed out by the warlike tribes whom Cæsar conquered,—when and where the stalwart Indian murdered the last of his feeble predecessors, we know not. But they are all gone, and nothing but a few small ape-like skulls, flint knives, sun-dried pieces of pottery and earthen mounds, remain to show that they ever lived. They had their day, accomplished their mission, passed away, and stronger men took their places.

The Tasmanians, the aboriginal inhabitants of Van Dieman's Land, are among the lowest existing specimens of humanity. In form, color, and mode of life, they are exceedingly disgusting. They are more brutish than brutes, and more miserable than reptiles. Apparently, it would require a thousand generations of culture to bring them up to the Caucasian type of manhood. But the experiment will not be made. Once they were a numerous people; but the more manly Malays and Europeans have encroached upon their territory, and gradually pushed them aside until few now remain. And the day is not distant, when the last wretched Tasmanian will die, and the degraded tribe become extinct. We cannot help pitying this perishing class, but we must acknowledge that its extermination is an advance step in human progress. The scale rises, the race becomes more respectable as they depart. We wish their dying pillows could be made soft, but we cannot pray to have them spared. Peace to their ignoble ashes.

The American Indian is sharing a similar melancholy fate. Though often well formed, and possessing some noble traits of mind and character, yet something is wanting. He cannot adopt a civilized mode of life, nor keep step with the army of progress. Give him a classical education, breed him in refined society, and at the earliest practical opportunity, he will return to his forest home, and his dear, dirty wigwam. Like a partridge, he is innately wild and untameable. He is improvable, but his morbid nature forbids a rapid advance. Hence he must pass away. The hurrying Anglo Saxon cannot wait. His extirpation commenced when Columbus landed, and has been going on ever since. The Spaniard massacred him without mercy or a twinge of conscience. The Puritan pitied him, perhaps

prayed for him, and shot him sometimes with a good relish. European customs pleased and poisoned him. Many an entire tribe is already extinct, and the remnants of others are fast journeying toward the sunset of their day. A century hence, and the red man will live only in history. Philanthropists may strive to stay the tide of desolation, and plead for mercy and justice; but the last Indian will die, and the human race become a degree higher by this seemingly wicked elimination.

The Sandwich Islanders, the cannibals of Oceanica, and the weaker tribes of Africa are sharing a similar fate. The amalgamation of the highest and lowest tribes of men is forbidden by the laws of nature. When the attempt is made, the hybrids prove weak and incapable of propagating their kind beyond the third or fourth generation. Intermixture being impossible, it follows, by a law as universal and inexorable as gravity, that the strongest will crush out the weakest. The numerical majority of the blacks in Hayti is fast wiping off the white tint left by the French, and, erelong the island will be pure negro. The Confederate States must, in time, become pure black or pure white. Until the breaking out of the Rebellion, the black was in the ascendant, but now the Negro's doom in America is sealed. Enslaved at the South, and despised at North, what can they do but die? We will not give our daughters in marriage to them, nor take theirs; and if we did the mongrel progeny would soon perish. The Negro tribe must remain Negro, and the white remain a white man. When the two are brought together, the white will legally or illegally enslave and destroy the black. There is no hope for our "colored brethren," except colonization in Africa or elsewhere. But even that will only prolong their existence for a time. The world is astir. Steam is annihilating space, and bringing distant lands into close proximity. Go where he will, the great law will operate, the woolly, prognathous, bow-legged, small-brained Negro must yield and die before the lordly Caucasian, and the human race will be another degree higher when the last one has gone.

Thus step by step man is gradually rising, and will continue to rise. If the Anglo Saxon is the highest possible type, he will conquer and people the whole earth; but if he is not, and there are many reasons for thinking he is not,

then some higher tribe, less sanguinary and more spiritual, will arise from the crossing of earth's best human stocks, subdue and extirpate our unworthy offspring, and dignify the earth with inhabitants in the image and likeness of God.

2. The stern law. Human progress must proceed by the symmetrical development of all the powers of the body and all the faculties of the soul. The material has no organ that should be crucified, the spiritual no faculty that should be kept in abeyance. All should be evenly and fully nurtured. The slow rate of progress hitherto, and the many failures, are the results of not obeying this law.

Every part of a healthy plant, root, sap, woody fibre, bark, branches, twigs, leaves, flower, fruit, sustains its appropriate function. Were either to fail, the whole would droop and ultimately die. In a healthy, perfect man, the bones, blood, muscles, nerves, limbs, senses, propensities, passions, sentiments, reasoning faculties and spiritual nature, must play their appropriate part. If one fails to fill its office, weakness, suffering, sin and death ensue. Man is capable of being industrious, temperate, social, affectionate, intelligent, moral and spiritual. A person deficient in either of these respects, is sick, ugly, monstrous. A tribe or nation, a majority of whose people cultivate only a portion of their being and neglect the remainder, is on the broad road to ruin. History is full of illustrations. Not an empire has fallen, nor a government been overthrown, where the cause was not a defect in the culture of the people. When the Jews became idolatrous, they fled before their enemies. When Rome had become effeminate, it was ripe for the northern barbarians to sack. The boundless ambition of Napoleon I. and his people inflated his balloon empire till it burst. Our own beloved country is now reaping the bloody harvest sown by lust of money and power, and watered by the tears of weeping down-trodden millions. The enormous guilt of the overt act of rebellion rests on the South; but had the North, not scrambling for office nor absorbed in getting gain, been rightly educated and manfully employed in its duties in times past, treason would have found no opportunity to show its serpent head.

Man is moral, religious and spiritual, and the main hindrance to human progress is the neglect to cultivate these

qualities. A person may obtain a classical education, a fortune and an office, and if his conscience and spiritual nature remain undeveloped, he is lame, deaf, blind, weak, ill-shaped, unmanly and miserable. You can wrench the truth from him only by a legal oath, you can keep your property from his thievish hands only by locks and bolts, and you should ever remember that he is liable to be "carnal, sensual, devilish." Such people neither help elevate the race nor benefit the state. Their influence is, to make vice popular, hatred common, jails abundant, sickness prevalent, war, slavery, drunkenness and debauchery flourish.

Hence the immense importance and value of the Church, the Pulpit, the religious Press, and, every instrumentality that builds up morality and makes man conscious that he is a spiritual child of God. The qualified and faithful clergyman need not be ashamed of his office, for it is the noblest on earth. The "millions for defence" should be invested in promoting piety. The army and navy may conquer a peace, but the future of our country depends more on how we train up our children than how we cast our guns and build our Monitors. And it surprises,—it pains us,—that our teachers of religion are no more zealous, and the great mass of people no more interested in spiritual affairs, when on them our all is at stake. The former should consecrate themselves to their high profession, and be "instant in season, out of season" to magnify their office, and the latter should pour out their money like water and be willing to make any sacrifice for the good cause.

And we are happy in the belief that the world is waking to a sense of duty. The stirring appeals of living preachers are of vastly more value than the heartless textual logic of our forefathers. Baxter, Alleine, Boston, Spaulding, Edwards, are not to be compared with men in our midst. Philanthropists are awaking in every direction, and improvement is going on in every department of society. Slavery, prisons, the gallows, temperance, ventilation, gymnastics, diet, woman's rights, and the Rochester rappings are under discussion. It is found that both the soul and the body need to be saved. Vague gasconade is giving place to common sense and matters of fact. A mighty tide of light and truth is rushing into society, and its progress cannot be stayed. Even stupid, superannuated Rome has had and heard warn-

ing to quit and take itself out of the way; and the Scarlet Lady sits uneasily on her Seven Hills. Japan has opened her ports to our commerce, and soon a higher civilization will be sold in her markets. The Franks have ravished the Celestial Empire, and ere long the Asiatic Dame will bring forth a new and higher progeny. The Turks have abolished slavery; and Russia, ruling a quarter of the earth, has followed their example, and emancipated her serfs. The principles of liberal Christianity are finding their way into the substratum of European society, and working like leaven. An upheaval must come. America is undergoing a fearful purgation. We shall come out of it weak and weary, but in a condition to grow stronger than ever. Our great sin will be wiped out, and our God will be the Lord.

Thus the human race progresses, and thus it will progress unto perfection. The far-seeing Hebrew prophets were not mistaken. A sublime earthly destiny is in store for humanity. The time will surely come when "the nations shall learn war no more," when the knowledge of the Lord shall cover the earth as the water the deep ocean's bed, when all shall be pure, wise, strong, affectionate, spiritual and happy. It may not be this million years; but in the "fulness of the dispensation of time," the kingdom of God will come, universal fraternity and immortality will be realized, and pain, sorrow, and the sting of death be known no more. "Alleluia, for the Lord God omnipotent reigneth."

Inquiries concerning the after death-destiny of the human race, do not properly come within the scope of this article. We therefore leave our readers to imagine the endless progression of every soul in knowledge, wisdom and joy in the Holy Spirit. I. C. K.

Art. XXIX.

Dr. South's Sermons.

In an age when the pulpit is hardly noted for stern masculine power, and when Sermons are rather innocent of pith

and point, and whatever rebukes sin in high places, it is delightful to go back a couple of centuries, and take up the sermons of such men as South and Borrow, and see how men preached then, what instruments they made use of to reform the world, and in what manner they wielded them. We thus see an idea of the true spirit and power of Christianity, and its applicability to the human soul. In reading the works of such men, we see indeed, that the Gospel is "the power of God unto salvation." We see how it struck fearless and mighty blows at all that dare oppose its progress; and how men in place and power, if they did not fall before its sturdy blows, at least felt them, and felt them too without any soothing regard to their power, their place, or their person. The minister of the Gospel was respected, too; at least enough to be allowed to rebuke sin, though arrayed in fine linen and faring sumptuously every day. If they attacked abuses, those abused were made to yield, and yield without the reproaches and contumely of successful and triumphant wickedness. The Gospel to such men was a reality, not a Sunday plaything; something mighty to the tearing down of strongholds, and the destroying of spiritual wickedness.

Errors there were, and great errors in the theology of these men, but there were great truths also, and the truths will live while the errors will die. And we may say of them, as Dr. Johnson said of Churchill, "I will acknowledge that I have a better opinion of him than I once had, for he has shown more fertility than I expected. To be sure, he is a tree that cannot produce good fruit. He only bears crabs. But a tree that only produces a great many crabs, is a great deal better than a tree that only produces a few." The divines of whom we speak, bore a great many crabs, but they were much better than those now-a-days who produce none at all, because of their overweening endeavors to hurt no one's feelings, and to steer between extremes.

As we read over some of the powerful sentences of such men as Luther, Saurin, South, Borrow,—sentences whose words were coals of fire from the altar of God, blown into a flame of the Holy Spirit, by the breath of their mouth, and the grace of God; and as we feel the brain work, and the strong lava tide of enthusiastic conviction rushing from the head to the heart, and from the heart to the head,—we be-

gin to wonder if these master-spirits have entirely left the earth, and if their like shall ever be again. All honor to such among the living. They will live beyond their time, and posterity will keep the flowers upon their graves green and fresh with its tears.

Among the great divines of the past, if not the greatest yet among the greatest, stands Dr. Robert South. He lived at the time of the Restoration of Charles the Second to the throne of England. He was a monarchist, and an admirer and defender of Charles the First, whom he considered one of the most innocent and blessed martyrs. No man stood higher in his mind as a pattern of all excellence, a king, a hero, a saint, a "Sacred martyr," than Charles. To him a king was something more than common clay. There was, indeed, a "right divine" in their authority, and "a divinity" that "hedged the name of king." To him "the name of king was forty thousand names." It will need but one quotation from him to let us into the deepest feeling of his soul, next to that of his religious faith—his loyalty. Speaking of the death of the king, he says:—

"But the body of that prince, innocent and virtuous to a miracle, had none of the rottenness of our modern debauchery. It was firm and clear like his conscience; he felt like a cedar, no less fragrant than tall and stately; rottenness of heart and rottenness of bones, belong to his murderers, the noisomeness of whose carcasses, caused by the noisomeness of their lives, might even retaliate and revenge their sufferings, and while they are under execution, poison the executioner."

From this, we can see why he heartily hated all Presbyterians, nonconformists, dissenters. He believed it was his duty to hate, and he loved to hate, everything opposed to the king, to loyalty, and we may add, the Church of Christ; which with him meant Episcopacy.

Cromwell to him was Satan himself, under cover of the flesh; and Pym, Hampden, Sydney, Milton, were his prime ministers. He accuses them of "the remorseless malice of embittered rebels," and says that "it rose to such a height of tyranny, that the very embalming of his (the king's) body must needs be a means to corrupt his name, as if murder was not complete, unless, together with his life, they did assassinate his fame and butcher his reputation." Milton, he calls, "the Latin Advocate, who, like a blind adder has spit so much poison upon the king's person and cause." But very

possibly, our preacher had forgot the Star Chamber, the ship-money, the summoning and dissolving of Parliaments, the imprisonment of Commoners, the violation of promises and privileges, the squandering of the resources of the kingdom, &c., &c., and that, possibly, some of these offences might not be a savor of life unto life, but of death unto death; not a sweet-smelling odor in the nostrils of his people, but something "rank," that smelt to heaven.

Passing by what for "sweet charity's sake" we will call by no other name than eccentricity, we will say something of the Sermons which we so much admire. When he was not writing or speaking about the King and the rebels, or against any man or party that opposed his prejudices, he was one of the clearest and most forcible of reasoners. The closeness with which he keeps to his subject, never for a single moment forsaking it, and the intensity of his application, enabled him to throw forth his thoughts in the freshest and most perspicuous language. He uses nothing at second hand. He depends on no one. You will never detect a thought or an illustration from any other source, crumpled over and pressed into service as original. He sees nothing but the rapid, clear, strong workings of his own soul; and that soul had the peculiar and original power, possessed by so few, of distinguishing the pure gold from the dross at a glance, and separating them by a momentary effort.

He was a reasoner, rather than a rhetorician. He sought truth alone; and though he often mistakes the shadow for the substance when passion and prejudice blind him, yet no man could see more clearly, reason more powerfully, strike more terrible and telling blows than he, when he pursued with his lash of scorpions, the vices and follies of the times, "naked through the land."

He does not discard the use of figures; he uses them when appropriate, but never strains his discourse to meet them, or neglects the natural and spontaneous flow of his thoughts, or the course of his argument to run after them. His figures are well chosen and well applied to illustrate his idea, though not always on the side of truth; as when he likens the King's body to a diamond, saying "it is firm and clear like his conscience;" and when he calls him "a stately cedar, no less fragrant than tall and stately." His figures are always exact, and always contribute to the perspicuity without encumbering the subject.

He has nothing of the music of the spheres, never "choiring to the young-eyed cherubim." He never sees the "floor of heaven inlaid with patines of bright gold;" and the moonlight sleeping on "yonder bank" never would startle the rapt soul into emotions of grandeur and sublimity. He never could sing a song of heaven like "sweet old Jeremy Taylor." But he is never guilty of verbiage. His words are soldiers armed with weapons. His sentences are phalanxes. His thoughts are batteries discharged with unerring aim and ruinous effect.

His wit is scathing, and flashes suddenly, pointed with the bitterest scorn, the deepest contempt, against everything in the shape of evil. He has no mercy on it, and not only pierces it through and through, but makes a show of it, openly triumphing over it. Speaking of the gift of prophecy in contempt of the Independents and others, he calls it "a ray of light that never darts itself on a dunghill." Speaking of the fasting of the Presbyterians, and of the King's death, he says, "it was contrived and committed with fasting. Every fast produced some villany, as still a famine ushers in a plague. But as hunger serves only for appetite, so they never ordained a humiliation but for the doing of something, which being done, might dine them at a thanksgiving." Again he says, "Such fury did absurd piety inspire in this church militant, upon these exercises, that we might as well meet a hungry bear as a preaching colonel after a fast; whose murdering humiliations strangely verified that apposite prophecy in Isaiah viii. 21: "When they shall be hungry, they shall curse their king and their God, and look upwards . . . though by the way, he who is always looking upwards, can little regard how he walks below." Of the reformation under Cromwell, he says, "Such an inundation and deluge of ruin, reformation and confusion had spread itself upon the whole land, that it seemed a kind of resemblance of Noah's deluge in which only a few men survived among many beasts." The Reformers he calls "our English Genevizers," "Sons of Genevee," "who though they seem to be contrary to those of Rome, and like Samson's foxes, to look opposite ways, yet when they are to play the incendiary, to fire kingdoms and governments, they can turn tail to one and the same firebrand." Cromwell, he calls "a beggar on horseback." Sir Harry Vane he calls "a beast," and his advice "villainous and monstrous."

He was no friend to Catholicism; and what he said against Rome, he said with much vehemence and heartiness. He says, "We envy not the greatness and lustre of the Romish clergy; neither their scarlet gown, nor their *scarlet sins.*" Again, "The teaching part of a Romish Bishop is easy enough, whose grand business it is only to teach men to be ignorant, to instruct them how to know nothing."

Among other objects of his hatred were ignorance, fanaticism, and pretension. He thought the ministry was indeed the most glorious and most sacred calling on earth, and ought to be preserved pure, lofty, and uncontaminated by any association of meanness, or aught that could possibly lower it in the estimation of men. He had not a grain of charity or allowance for decent stupidity, impudent or well-meaning imbecility. And that kind of ignorant fanaticism that takes men from the plough and the anvil, and giving them a Bible and a prayer-book, sets them to expound the mysteries of God, and teaching other people out of the divine oracles when they know not even themselves,—this he pierced through and through with shafts of the keenest satire.

Having adduced a large number of references and illustrations, both from sacred and profane history, to show how the office of priest and minister were honored in days gone by, he pours out the following:—

"The second is, by admitting ignorant, sordid and illiterate persons to this function. This is to give the royal stamp to a piece of lead. I confess, God has no need of any man's parts or learning: but certainly then, he has much less of his ignorance and ill-behaviour. It is a sad thing when all other employments shall empty themselves into the ministry: when men shall repair to it, not for preferment, but refuge: like malefactors flying to the altar to save their lives; or like those of Eli's race, (1 Sam. ii. 36) that should come crouching, and seek to be put into the priest's office, that they might have a piece of bread."

"Matters have been brought to such a pass, that if a man among his sons, had any blind or disfigured, he laid him aside for the ministry, and such a one was presently approved, as having a mortified countenance. . . . Had indeed, the old Levitical hierarchy still continued, in which it was a part of the ministerial office to flay the sacrifice, to cleanse the vessels, to scour the fleshpots, to sweep the temple, and carry the filth and rubbish to the Kidron, no persons living had been fitter for the ministry, and to serve in this nature at the altar. But since it is made a labor of the mind; as to inform men's minds and to move their affections, to resolve difficult places of Scripture, to decide and clear off controversies, I cannot see how to be a butcher, a scavenger, or any other such trade, does at all qualify men for this work."

"The ignorant have taken heart to venture upon this great calling; and instead of cutting their way to it, according to the usual course, through the knowledge of the tongues, the study of philosophy, the fathers and the councils, they have taken another and a shorter cut, and have read, perhaps, a treatise or two upon The Heart, The Bruised Reed, The Crumbs of Comfort, Polybius in English, and some other little authors, the usual furniture of old women's closets, they have set forth as accomplished divines, and forthwith they present themselves to the service; and there have not been wanting Jeroboams as ready to consecrate and receive them, as they to offer themselves. And this has been one of the most fatal, and almost irrecoverable blows that has been offered to the ministry."

Much of what has been said undoubtedly presents South as great a fanatic, enthusiast, and bigot as any he opposed. That he was all these we should not pretend to deny. But not to that extent, perhaps, that may at first seem. We must consider the age in which he lived. The world may justly be challenged to produce another which may equal it in all that is corrupting and degrading in human nature. In the restoration of Charles the Second to the throne, vice became sanctioned and royalized, and in the person and character of the monarch himself, received full license to riot through the land. It festered under the garb of royalty. Unprincipled and graceless courtiers, without shame or decency, threw off the usual decorum of human nature, and, putting all restraints at defiance, exulted in sensualism and debauchery. Vice tricked out in ermine, gilt, silks and feathers, languished in palaces, and strutted abroad in open day, ashamed of nothing but being thought to be capable of shame. He who could set the worst example in wantonness, profligacy, and debauchery; he who could triumph over the greatest number of victims to his lust; he who could rob, cheat, lie, steal, defraud the most villainously, and prey upon the nation the most unscrupulously, was a gay, "whole-souled," fashionable fellow—an associate fit for Charles and his mistresses, and the type of all excellence. The women caught the infatuation, and laying aside the modesty of nature, or overstepping it entirely, vied with such men as Buckingham and Rochester, and the King, in seeing how much more they could yield than the latter could ask. The palace became a huge brothel, where Charles and Nell Gwynn were the patron saints, the oracles, priests, and priestesses. Persons of that sex whose proper ornament should be modesty, grew so bold as to

offer themselves in company, and even invite those addresses which the severity of former times would have scorned to admit. From the retirement of the closet they came forth to brave their shamelessness in theatres and taverns, "where virtue and modesty are drunk down, and honor left behind to pay the reckoning." When asked why with such faces, they could assume such unbecoming liberties, they answered, it was the mode, the gallantry, and the genteel freedom of the age, that had redeemed itself from the painful pedantry and obscure scrupulosity of former times, in which those bugbears of credit and conscience, spoiled all the airs of fine conversation. People voluntarily made their visits to persons living in the most open and avowed wickedness, affected to be of their retinue, their acquaintance and dependence, and treated them, and spake honorably and affectionately of them, thus avouching for and abetting their crime. They threw scripture itself in the face of God, by pleading it in behalf of their lewdness. And thus Corinth and Cyprus in their palmiest days, seemed outdone. To be a common ribald and blasphemer, was something juvenile and tame. Nothing but the deepest and the direst would do. Religion must be scoffed, as a matter of polite amusement. The monarch and his courtiers, heard the most pointed and powerful discourses from such men as South and others, and with a pun or epigram, or merry conceit, laughed at the preacher, and went from chapel or St. Paul's, to revel with his mistresses, or ingeniously invent some new mode of dissipation and debauchery. Vice grew triumphant, and scorned to fly to corners and concealments; it loved to be gazed upon, throwing off the mask and the vizard as a useless, unfashionable thing. Such is the picture Dr. South gives of the corruption and depravity of his age, taken mostly from his own sermons, prefaces, and dedications.

The man of earnestness, the true and genuine servant of Christ, possessed of strong feeling and keen discrimination, may be excused for some errors of head and heart, in the midst of such a wicked and adulterous generation. He may have mistaken, or forgotten the course of all this, but he did not fail to speak of it as it deserves.

Atheism, he styles, "the rampant sin of the times." The age, he pronounced, "one in which, respecting the gene-

rality of men, we might as soon expect the stones to be made bread, as to be made into churches." The consciences of men, he says, were "hell and damnation proof, and the bare anathema of the church fell upon them, like so many *bruta fulmina* upon the obstinate and schismatical."

Dr. South is not to be judged by those discourses where he defends the church, the King, and dwells on Reformers and those things he considered hateful in them. We have quoted somewhat largely from these to show the man's peculiarities. But if we would see the whole man, the angel part of him, we must follow him into those discourses where he rips up the partitions, and rends away the veil that would screen and conceal vice, and we must see it shrinking and cowering like Satan in the presence and at the rebuke of Zephon, when

> "Abashed the Devil stood,
> And felt how awful goodness is, and saw
> Virtue in her shape, how lovely; saw and pin'd
> His loss."

His scourge of vice is a whip of scorpions. His style is equally epigrammatic and forcible. His descriptions are vivid and original. He makes virtue appear beautiful and goodness almost awful, and sin seems to writhe under the blows he smites it with. "Guilt," says he, "quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself, sneak and lurk, and behave itself poorly." "He that is a good man, is three quarters of the way towards being a good christian." Of the old, impotent silver-haired sinner, he says, "The broken and decrepid sensualist, creeping as it were to the devil on all fours; a wretch so scorned, so despised, so abandoned by all, that his very vices forsake him." The covetous man is "one in whose ears the cries of the poor never enter; if they do, he always has one ear readier to let them out, than the other to let them in. He is a pest, a monster, greedier than the sea, and barrener than the shore."

Dr. South has written upon almost every subject that can afford a topic for the pulpit; and we see the force and splendor, the fulness and richness of his genius upon all. The education of the young, anger, envy, war, shamelessness in sin, a tender conscience, loving our enemies, &c., &c., are subjects in which he pours out the treasures of his

mind like a full flowing river. His sermons are mines of thought which may be wrought in with the greatest prospect of reward.

The ministry, the noblest calling on earth, we are forced to confess, produces much of the tamest literature of our age. Its quality and tendency too often is to make men "die of a rose in aromatic pain." It lacks directness, fearlessness, pungency and power. O, for such a sermon as one of South's occasionally. It would be refreshing as a novelty. And there is no good reason why we should not, except that so much of the intellectual force of our country rushes into the other callings and professions.

The indifference with which an audience submit, or rather the martyr-like spirit with which they endure a prosy half hour's discourse, is a sad comment on the purpose and power of the ministry.

This is an age of returning impiety and scepticism. The arguments and criticisms of such men as Hume and Voltaire are repeated. There are plenty of unfledged youth, spreading their pinions in the sunshine of infidelity, and waiting to astonish the world by the bravery with which they can fly in the face of heaven, and "rush in where angels fear to tread." What we need is, bold and fearless men, full of the spirit of God and the power of the Holy Ghost, to cope with atheism and infidelity. Sermons should be the noblest specimens of the literature of our age. Literary men, and men of thought, should be compelled to go to them as master-pieces of composition, as they now go to the Iliad and to Shakspeare, for "thoughts that breathe and words that burn." Remember the attestation of Jesus' enemies. "Never man spake like this man!" So should it be always. C.

Art. XXX.

Christ the Head of the Church.

Every organization must have a head. The husband is the head of the family; the governor of the State; the president of the nation. Every deliberative body must have its chairman, military company its captain, regiment its colonel, army its general. Man stands at the head of terrestrial beings. Above him are angel, archangel, Christ God, the Supreme and Infinite.

The Church is an organization, a body, the head of which is Christ. This is the Pauline doctrine. God "hath put all things under his feet, and given him to be the head over all things to the church." "He is the head of the body, the church"—its leader, king, Saviour. In the church are deacons, pastors, bishops; but they are subordinates; there is only one head, Christ.

They preside over societies, and dioceses; he rules the church universal. They are his interpreters, his commands are authoritative to priest and layman.

Christ rules the church by divine right. God gave him his position and qualified him for it. He endowed him with *wisdom* without measure.

"The queen of the South came from the utmost parts of the earth to hear the wisdom of Solomon; and behold a greater Solomon is here." "Never man spake like this man." "Whence hath this man this wisdom?" From God. Hence his words are charged with divine life and ring with heavenly sound. Wise men had lived and spoken before he came. They had discovered great truths and uttered valuable maxims. Genius is confined to no age or clime, and God has had magi, scalds and seers among all people; but into no soul, save that of Jesus, has his "full orbed glory" shone, and from no other has come forth *only* wisdom. Even the aphorisms of pagan philosophy and the words of Moses and the prophets glow with a heavenly radiance when touched by the inspiration of his thought. Like the refiner's fire his spirit separated the metal from the dross and gave us only pure gold. His Sermon on the Mount evinces

more than human wisdom, and his parables and prophetic utterances bear the impress of divinity.

God gave him *power*. He spake and the blind saw, the lame walked, the leper was cleansed, the dead lived. The grave could not hold him and he broke from its embrace. The wind and sea obeyed him; at his voice the tempest became a calm. The heavenly host were obedient to him. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" But this power was derived, not original. "The Son can do nothing of himself." "The head of every man is Christ; the head of Christ is God." But his power was proof of his Messiahship—tangible evidence of his divine mission. "No man can do these miracles that thou doest except God be with him," said Nicodemus; and the conclusion of the Jewish ruler compels our assent.

Christ was *holy*. Where shall we look but to him for disinterested love? for unmixed goodness? for absolute purity? for the immaculate, one "without spot or blemish?" for perfect obedience to the divine will? Where else shall we turn for a character which realizes our ideal of excellence?

Endowed with wisdom and power and thus holy, Christ is, and of right ought to be, the head of the church. He speaks to it with a kingly diction; he commands it with authority from on high; he teaches it in the name of God, as one illumined by the Holy Spirit. And the church on its part ought to *obey* him. It is his pupil, his subject, his army; and as no army can be effective unless it obey its commander, so the church can be a spiritual power only as it follows Jesus—him alone. The "Captain of our Salvation" is thoroughly qualified for his position and must be unhesitatingly obeyed.

The church must be subject to Christ in its *ordinances*. So far as he instituted or commanded rites it must observe them. Jesus was not a formalist; he was a spiritualist. He found a religion consisting largely of ceremony and ritual. It was the legacy of Moses to Israel, good in its time, but no longer necessary to true worship. "God is a spirit and they that worship him must worship him in spirit and in truth." "When thou prayest enter into thy closet, and there without priest and without ritual, in secret pray

to thy Father and he shall reward thee openly." To love God with all the heart and his neighbor as himself "is more than all whole burnt offerings and sacrifices."

In the scheme of Jesus the soul was to hold direct communion with God. He saw that outward forms blinded rather than illumined the spiritual vision; deadened rather than quickened the religious pulse. Hence, instead of prescribing for his followers a ritual, he poured living truths into their hearts; and, instead of giving them ceremonies, he sought to inspire them with holy thoughts and sacred purposes.

Yet he instituted rites. "The same night in which he was betrayed he took bread; and when he had given thanks he broke it, and said, 'Take, eat, this is my body which is broken for you; this do in rememberance of me.' And after the same manner also he took the cup, when he had supped, saying, 'This cup is the new testament in my blood; this do ye, as oft as ye drink it, in rememberance of me.'" Thus originated the Sacramental Supper, an ordinance established and commanded by the Saviour. As the head of the church he gave it this rite. Is it free to observe or neglect it? As Christians, is it not our *duty* to celebrate this supper?

Christ commissioned his disciples to baptize converts with *water*. They performed this rite upon many during his ministry; and his last words upon earth were, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Unquestionably *water* baptism is here meant. He adopted the ordinance and doubtless intended his followers to observe it. Has the church a right to neglect it? to disobey its head?

It is impossible that the observance of these ordinances are vital to christian life, because in Christ's scheme the outward form was relatively nothing, the heart everything. He looked at the spirit, not at external show and pious mien. Yet we are not to disregard these ordinances, but to consider them as privileges, helps, suggested by the wisdom of our inspired leader.

The church must be subject to Christ in its *doctrines*. It must accept as true every tenet taught in the letter or spirit of the gospel. Every thing opposed to, or not in har-

mony with, Jesus' utterances must be eliminated from its creed. We may exhaust all means in ascertaining what he teaches, consult the original text, compare scripture with scripture, clear the passage, if possible, of all obscurity by just rules of criticism and interpretation, but when we get down to his *thought*, we are to accept it as a finality. If we do not he does not speak to our souls *with authority;* he is not to us the interpreter of God; he is not our oracle. Then the gospel is to us a record of genius, not of inspiration; and Jesus, a philosopher, not a prophet; a minister, not the Messiah. In his teachings we shall find nothing contradictory to reason, though we may discover much that neither reason nor our spiritual intuitions would have revealed to us, doctrines beyond the sweep and grasp of uninspired thought. If we reject because we cannot reach and comprehend, then we elevate our own intelligence to the rank of leader, and rebel against Christ. We must remember that our Knowledge is circumscribed within narrow limits, that he drew from greater height and lower depths than we, that he held intercourse with the Infinite, and if he gets beyond our soundings occasionally we must not pronounce him wrong.

The church must be subject to Christ in its *spirit.* It ought to love what he loved, to have the same desire to do good, to promote peace, purity and happiness among men. Christ founded it and intended it to be the repository of his spirit. "He loved it and gave himself for it that he might sanctify and cleanse it—that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Such it ought to be; but such it is not, nor ever has been, because he has not been its practical head, his spirit has not ruled it. He bequeathed to it the gospel, his life, his love; but it is composed of human elements and constantly modified by human agencies. It has influenced the world wherever it has come in contact with it. It has been a civilizer, and educator of mind and heart. Something of peace, virtue and happiness has ever attended its progress.

On the other hand, the world greatly influences the church. The customs, social habits, education of a people largely give it tone and character. History abundantly illustrates this. Paganism poured its muddy currents into

its bosom, and for a thousand years produced a semi-christianity. But without dwelling on the past, the present is rich in proof of how much it is influenced by external surroundings. It is one thing in Rome, another in the Sandwich Islands; another in New England; different still in South Carolina. Here it proclaims freedom for all; there liberty for the white, slavery for the black man. The reason of this is obvious. In the church the divine and human elements meet; Christ has met man, and instead of either prevailing there has been an interchange of influence, a lowering of the divine, a raising of the human. And just to the extent he rules it the divine ascends; as man gets the control it descends. It has always possessed his spirit to some extent. Hence it has been better than the world, done more good. It has organized the Sunday School, Mission schools, schools for the idiot, sent apostles to foreign lands, built asylums for the blind, for the insane, and made the prison a comfortable home for the criminal. It has relieved war of half its horrors by the care it has caused to be bestowed on the sick and wounded soldier. It has afforded pious hope and consolation to millions of earthly pilgrims by the promises it gives of a glorious immortality. And if it has not accomplished more good in the past, or does not now do all it ought, the fault is not in the head, Christ, but in the human element of which it is composed. Christianity is no less divine because its professors "hold the truth in unrighteousness." The church is still the body of Christ, though the members temporize with sin, compromise with evil, and offer a divided allegiance to God and Mammon. And the duty of the day is to purify it, to make it healthy, practically subject to Christ; obedient to him in its ordinances, in its doctrines, and especially to infuse his spirit into it. It is not to be decried for it is divinely instituted; we are not to keep out of it for Jesus bids us enter it; but we are to labor to make the heaven-born element in it superior, dominant.

No other than Christ must be recognized as our leader. Philosophy must not be substituted for religion, nor our own speculations for Christianity. Science and learning are the servants, not the masters, of religion. In their light the gospel page shines more brightly. They may clear away the debris which have accumulated in and around the

Christian temple; they cannot take its place. As servants they are invaluable, indispensible; as masters to be refused, discarded. "Other foundation can no man lay than that is laid which is Jesus Christ." He is the head of the church; and when it shall become in deed subject unto him, recognize him as its only leader, a glorious destiny will wait on its efforts. Its triumphs thus far are but the beginnings of its conquests. It will enter the soul of the world and carry every thought captive to Jesus. It will go on winning new victories over sin and evil, transforming institutions, changing laws, customs, habits, establishing the good, overthrowing the bad, ever moulding the human heart more and more with the likeness of the master, coloring society with a diviner hue, ultimately bringing the world into subjection to the Saviour. Then shall the Church include all, and Christ be the universal Leader of the sons of men.

J. E.

Art. XXXI.

The Mediatorial Work.

No form of doctrine is Christian, which, in the work of human redemption, does not assign a specific agency, to God, to Christ, and to man. Each, in his peculiar sphere, must contribute to the great result. We are not saying that the world could not have been made differently. The infinite God was, for ought we know, able to make an arrangement for the salvation of men wholly different from the one which he evidently has made. Possibly, he could have so constructed a human soul, and so made the world in which he placed it, that it would never have sinned. Or, he could have made it liable to sin, and yet so made it, that its sins should be removed by a mechanical process—for example, in the same way, that a sponge will wipe a stain from a garment. Or again, he could have made the soul just as he has made it, and the world just what we find it, and still, have so arranged the terms and means of salvation, that God and the sinner, should do all that it could be needful to do, in the work of salvation.

In none of these ways however has God made man, or the world, or fixed the means of human redemption. He has chosen to make use of a specific means, without which man can do nothing; without which God will do nothing; and through which everything can and ultimately shall be effected. In point of fact, the Divine Being does not act on the human soul directly. He acts upon us though *an agent.* He appoints a person to come to man, to act upon him, and redeem him from sin. That is, he employs *a mediator*, and this mediator is Christ Jesus; says the apostle, "There is one God, and one Mediator between God and man; the man Christ Jesus." The whole work is effected through Christ.

The mediatorial office of Christ is a distinguishing and original feature in revealed religion. The question is asked, What makes the difference between natural and revealed religion? Of course they are not the same; if they were, there would be no occasion to describe them by different terms. And if natural religion was enough, there would be no need of a Bible; and the strong argument in favor of revealed religion, is the fact that natural religion did not answer the needful purpose. Under it the world had grown wicked, till in strong language it was declared, that darkness cövered the earth and gross darkness the people. "In the heathen world," says an eminent writer, "the depravity, both as to knowledge and practice, was deep and universal. Whether you consider the barbarous nations, or show which were most polished; whether you look to the earliest times of which we have any authentic history, or those nearer the time of our Lord, all was one thick, impenetrable mass of moral disorder and ruin," (Wilson's Evidences, p. 49). The argument in view of these facts, is that natural religion was inadequate to keep the world from falling into disorder; and therefore a revealed religion became necessary.

But what is the difference between the old and the new religion—the religion of nature and the religion of revelation? We must admit that whatever of good there was or is in natural religion, is true. The difference between them is not, that the one religion is all false, and the other all truth. And we are not to presume that natural religion, in so far as it was good, gave the world a different God, or man a

different soul, or a different virtue, from what is recognized by revealed religion. There is but one God, there is but one soul, there is but one virtue. The great objects of all true religion are the same. This is the differenee. Natural religion tells its truth *in one way* and revealed religion *in another* way. It is a difference of *medium.* Revealed religion does for the human soul what Lord Rosse's telescope does for astronomy; it reveals not different kinds of truth, *but more af truth.* It makes man acquainted with things which, by the light of nature alone, he could not see, or seeing, understand.

Now in Christianity, *Christ is the medium.* The great peculiarity and distinction of revealed religion is, that God speaks to man through a Mediator, which is Christ Jesus. We must remark, in this connection, that the Mediatorial office of Christ, though a new feature in religion, is nevertheless strictly according to the course of things in the natural world. Many people find fault with the doctrine of a mediator, because they misapprehend its significance. The Orthodox notion is, that in consequence of the sins of our first parents, we are involved in ruin, and justly merit the penalty of endless woe. God has cast us off and is offended with us, and refuses to do anything to reclaim us. But Christ volunteers as a mediator. He beseeches God to look upon us with pity. He pleads with him to avert his wrath, and to be merciful to us. And so Christ became our great attorney, pleading our cause at the bar of heaven, and striving to wring from that incensed Court, a pardon of our merited punishment. This is the doctrine of the Mediatorial office, as we may find it stated in many creeds, professions of faith, and theological treatises. Now with such a notion of a Mediator, we should not hesitate to ask with Theodore Parker: "Cannot the Infinite love his frail children without teasing? Needs he a chancellor to advise him to use forgiveness and mercy? Can we approach the Everywhere-Present, only by attorney, as a beggar cowers before a Turkish King?"

But the notion of a mediator which justifies this sarcasm, liberal Christains do not find in the New Testament. Very far from this. The New Testament means by the word mediator simply this: Christ is the medium through which God acts on the souls of men. God does not show us him-

self, but *reflects* himself through Christ, as a mirror reflects the beams of the sun. In fact, the finite cannot approach the Infinite face to face. Such a presence would be overpowering. In this there is a similarity between religion and astronomy. Not Herschel himself ever gazed intently on the bright sun. The eye cannot bear so much of radiance. Let the strongest vision attempt to look upon it and blindness would speedily ensue. We can look upon the sun only through a medium—a medium which shall modify its rays so that the eye can bear its presence. When for example, we would see the progress of an eclipse, we find it necessary to use a medium, through which we may safely look upon the sun's face and watch its obscuration. What the naked eye is to the sun, the soul is to God; and for the same reason that a medium is needed in order that the outward eye may see that full orbed luminary must the eye of the soul have a medium through which it may safely look upon God. Jesus Christ is this medium. The brightness of God is manifested through him; and by this appointed instrumentality, human souls may come into communion with their Heavenly Father. A mediator between God and man is not simply convenient—it is a necessity. It does not merely *facilitate* the work of communicating to man the highest of all truths; without a mediator such truths cannot be made accessible to the human soul. In this, we but return to the position, that a divinely appointed mediator is in accordance with the plan of God in all nature. Natural religion ever assures us that God is wise, and powerful and good; and so much of truth has always been in the world. But how, let us ask, has *this* amount of truth been learned? It indeed came from God; but how did it get to man? Leaving revelation entirely out of the account, how do we know that there is a God at all; and how do we know that wisdom, power and goodness are among his attributes? God has not told us this much by any articulate voice. He has made no *verbal* statements respecting his nature and attributes. No man indeed hath seen God at any time, and no man can see him and live. Yet there is a certain degree of truth which, by some instrumentality, we claim to possess. And the question returns: How came we by it?

The answer is—we have learned these things from the works of God. The heavens filled with revolving worlds;

the annual return of the seasons, the order, symmetry and regularity of the Solar system, the whole visible world—all become *mediums* through which divine power, and wisdom and goodness enter our minds. The frame of nature bespeaks its builder, God. The apostle Paul spoke of nature as a mediator which brought even to the heathen the great truth of the divine existence. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." If then the very earth itself may be considered a mediator, surely the perfect character of the man Christ Jesus, may, in a higher and holier sense, be regarded, and on analogous principles, the Mediator between God and human souls.

But leaving what is general for what is particular, let us ask how does God communicate to us any one truth—that of beauty for instance. We all have *in our minds* some idea of beauty. It came from God. But how? He gives us the simplest object of beauty, a rose; and the rose that lies hidden, and blossoms under our nurture and care, becomes, in a literal sense, a mediator between us and our God! Through that rose God speaks to us of the lovely and the beautiful. Every one knows or should know how salutary is the work of cultivating even a flower. The mere act of gazing frequently on a beautiful object developes the sense of beauty in the soul, and becomes a medium of communion with the Source of all beauty.

It is said, and no doubt with truth, that the peasants in Italy have, so far as regards the beauty of form, highly cultivated tastes. They have lived in a land of statuary and painting. The most exquisite works of art, and the purest specimens of architecture are always before their eyes. Insensibly they drink in the ideas which these things symbolize. And the mere statue becomes a mediator between the artist and the peasent-mind.

The same great principle gives the secret of that mysterious thing we call *influence*. Let a child always see propriety, decorum, order; let him hear only chaste words, and come in contact only with that which is truthful and pure; let the child find all this at home; and who can estimate the results? Can words, can authority, can rigid rules, can punishment and rewards do a hundreth part as much as a

Christian man or woman? As the magnet draws the needle, so must the exemplary parent prove the loadstone that shall draw the child's mind and heart from evil to the love and practice of virtue. A good father or a good mother is then a mediator between God and the soul of a child. By no other medium can the Father of all so effectually rear the tender mind and heart in the admonition of the Lord. The office of Jesus considered as the mediator between God and man accords strictly with all that we know of the works of God. As the mediator, Jesus does not occupy a mysterious and inexplicable relation to the children of men. He is no attorney to plead our cause with an incensed and vindictive Judge. He is simply that heavenly object, full of grace and truth, which brings before our eyes the truth, and the goodness, which the great Father would reflect in our souls. We have only to gaze upon the moral person of Christ, to look intently upon the truths which in his character are harmoniously blended; and in time, we shall find a love for him and for the holiness he embodies, stirring within us. The tendrils of our souls will gradually come out and attach to him, the same as those of the vine cling to the object that can support and protect them. The human heart cannot be satisfied with dry rules, and cold assurances of morality. It must have an object on which its affections can rest. It must have a being to whom it can cling, and from whom it can receive sympathy and support. The soul needs Christ—the man Christ; that blessed being in whom the fulness of God's love dwells; and by vital union with him, come into that higher sympathy—that more desirable communion with the gracious Source whence every excellence is derived. Blessed be God for the unspeakable gift—the appointed Mediator!

W. F.

Art. XXXII.

Relations of Body and Soul.

We greatly misapprehend the spirit and scope of the New Testament when from certain passages we draw the inference that the things of earth are every way incompatible with the things of heaven. It is a pernicious mistake to assume, that in order to obtain spiritual good we must, in all respects, renounce earthly good. Yet into this mistake a large proportion of the Christian world has measurably fallen. There is, perhaps in nearly every mind, an impression, that spiritual things and worldly things are not merely different—for this they unquestionably are—but incompatible. We almost unconsciously assume, that in order to keep our spirits perfectly clean, they must not be permitted to come into contact with the earth. The things of sense and time are thought to be essentially unclean; so that their merest touch will leave a stain upon the soul.

This notion is not so marked in the present day as in a former and less enlightened age. A few centuries ago the notion was largely acted upon, that the only way to obtain a truly religious character, is to shun the world altogether—to shut out the very sight and sound of it. This feeling led to the founding of innumerable monasteries over Christian Europe; within whose dark and silent recesses the self-sacrificing monk found a retreat which, as he supposed, guarded him from contact with the world of time and sense. Other persons, from similar motives, sought an asylum in the caves of earth—by living a recluse life, away from the haunts of society, they thought to come nearer heaven. It was another expression of the same feeling that led persons of pious dispositions to mortify and torture their bodies. By wearing sack-cloth next to the flesh; by denying themselves all luxuries of food and drink; by refraining from all conversation with their fellows any further than was demanded by what they deemed the religious duties of life; by fasting, scourging and a variety of self-inflicted tortures—they supposed they were taking their affections from earth, and placing them upon heaven!

The progress of liberal sentiments, and the more general

diffusion of knowledge, have done much to correct these morbid impressions; yet we still find indications that the doctrine of the necessary hostility between heaven and earth, between soul and body, has not wholly passed away. The nunneries founded by the Catholic church in various sections of our country show that this notion is still among the dogmas of Catholicism.

We have said, the root of these notions and practices, is the assumption that our earthly wants—the propensities, desires and comforts of our fleshly organizations—are of necessity antagonistic to virtue and religion; that the claims of the body and the needs of the soul are separated by an impassable gulf; that there is no art, no discretion, no circumspection, that can enable one to gratify the desires of the body, without thereby doing serious injury to the soul. If it were merely claimed that the soul is superior to the body, that heaven is a higher object to live for than earth; that the soul should be qualified as having a higher authority than the body—no one could object. But the assumption is not simply that heaven is better than earth, but that while heaven is to be desired, earth is to be shunned. The assumption is not that the body is deserving of only a secondary and subordinate consideration, while the soul has a superior interest, but that the body has no rights whatever; that so far from being gratified in its desires, it is to be tantalized and mortified in every conceivable way, to be scourged and hated as the irreconcilable enemy of the soul. This doctrine strips the words of Paul from their connection, and gives them the most literal interpretation: —"The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." These words which were used by the apostle to show the hostility between the flesh and the spirit, in an unsanctified state, are assumed to apply to many in every condition,—to teach that even discipline and sanctification cannot so adjust the contending claims of body and soul, that this world may be used without being abused.

With reference, then, to the relations of earth and heaven—of soul and body—we find these two doctrines: First, the doctrine, just described, that heavenly things and worldly things are wholly incompatible, and Second,—the doctrine that the two classes of things are indeed very dif-

ferent, yet not of necessity hostile each to the other; but capable of being reconciled by proper discipline and self-control.

With reference to the notion of utter incompatibility,—the anchorite, the recluse, the monk, the nun, or whatever persons or class act upon it, ought to see it contracted by the most palpable of all facts—the direct act of God in the creation of human beings. In the person of every man and woman, God has put a body and a soul into actual contact! In the person of every human being flesh and spirit are every moment living together in vital sympathy. And in thus uniting a body to a soul, the Creator compels every soul to come into contact with earth. We say compels,—for let man do what he will, he cannot wholly sever the bond that ties him to earth. If he flies to a monastery, or seeks retreat in the caves of the mountains, still he is upon the earth, and must live by the food which earth produces. You say that soul and body are irreconcilable foes; and yet you must see that God, in the person of every man, has put the two together. You say, that in order to cultivate heavenly dispositions, man must hate this earthly world, and seek every means to sever the bonds that binds him to it, and yet you must know that God has put you into this world, and in spite of yourself forces you to remain in it, and live by what it furnishes. In the outset we charge the doctrine of the incompatibility of earth and heaven, with libelling God, who by the very act of putting a soul into a body has bound heaven with earth, and made it the greatest of crimes—even suicide and murder—to attempt wholly to sever them.

Again, the notion that man should run from the world—that he should shut himself out from its enjoyments, and comforts—is practically absurd. For in that true sense in which the world *becomes* an enemy to the soul, the real evil is not so much in the world itself as in our love of it. Strong drink would never prove man's enemy, if he did not carry within him the appetite that hankers for it. Whatever of evil there may be in our earthly state, becomes evil only as we have improper attachment for it. The real evil is in ourselves. It is our own evil love, evil desire, evil motive that degrades us, and weighs us down,—the world would never harm us, if we had not that in ourselves which makes

it the occasion of harm. What then does it avail to run from the world—to seek the solitude of cloisters and caverns? Admit that there is a sense in which we get away from the world; we do not by any means get away from our *love* of the world. If this love be evil it goes with us, and is perhaps all the more powerful to injure because cut off from its source of qualifications. The fed lion is harmless. It is the hungry beast of prey that is ferocious. Our evil desires, from the mere circumstance that they are cut off from all sources of gratification, may have the effect of irritating them to greater violence and ferocity.

The readers of Prescott's Life of Philip the Second, will remember his account of the cloister life of the great Emperor Charles the Fifth. Supposing himself disgusted with the world, satiated with honors, and weaned from its vanities, the Emperor voluntarily gave up the empire to his son Philip, and thought to get away from the world by retreating to the cloisters of Yuste. He did get away from his empire and his power. And Prescott tells us that "It has been a common opinion, that the Emperor, after his retirement to Yuste, remained as one buried alive, totally cut off from intercourse with the world—as completely withdrawn from the business of the kingdom and the concerns of government, as if he had never taken part in them—so entirely abstracted in his solitude, that neither revolutions nor wars, nor gold arriving in heaps from the Indies, had any power to affect his tranquility." But all this is the merest fiction—as false to fact as to human nature; for the historian adds, "That not only did the Emperor continue to show an interest in public affairs, but he took a prominent part, even from the depths of his retreat, in the management of them." And what proved matter of fact in the case of the German Emperor, is not the less a matter of fact with every person who merely runs from the world, if he carries into his retreat, that love of the world which was the root of the evil.

Further, suppose the world be that enemy of the soul which so many assume it to be, is it heroic to run away from it? We are required to overcome the world; and is it overcoming the world to retreat before it, to hide one's self from it? What should we think of the soldier who fled at the first sight of the foe? Undoubtedly there is much evil in this world; and for the reason that we have a

too selfish affection for it—a passion prompting us to abuse what we should only use. And in this sense, and to this degree, the world has become our antagonist. But it is sheer cowardice to run from it. It is a confession of weakness. It is to give evidence that our love for the things of this world is so overpowering that we have no safety except in cowardly flight.

But Christianity calls on us to be heroes as well as saints —to overcome the world and not to run from it. And it is the very difficulty of the enterprise that gives it nobility and grandeur. It was a greater and a more creditable undertaking in Napoleon to scale the Alps, than to worst his enemy on the plains of Marengo. And the Atlantic Telegraph scheme—whether it shall finally succeed or fail—simply as an effort, is one of the greatest testimonies to the dignity and capaciousness of the human mind the world has ever witnessed. The mere attempt to overcome such a myriad of obstacles—the full nature of which not even Science can anticipate—has a sublimity of character almost sufficient to prove the mind immortal. And this illustrates our position, that to show its real greatness and mastery, the soul must face its foes, and overcome them. The attempt, even though it should fail in the immediate result, would be honorable, and proclaim it worthy of victory, even though it should fail to achieve it.

The crown does not come before the race. Where the man has no temptation, he can have no triumph. And the essence of our true relation to earth, can be stated in a word. Here we are soul united to body—earth in contact with heaven. If we would get the discipline, and the honor, and the glory which may come from our connection with the world, we must make it our servant—must become its master. If we run from it, we prove that it has mastered us. We are not to sever the tie that binds us to earth, we are to place our affections on things above earth. While we use the world, we are to love heaven. The things of God are the end; the earthly world is but the road which we can make conduct us to the end, if we are careful not to lose our way amid its labrynths of temptation and sin.

There are moments in the experience of all souls, when glimpses are had of the heavenly life; when no doubt comes as a shadow to hide it from the vision, and occasion a doubt

of its reality. But the road to that life is somewhat thorny. It cannot be passed without heroic effort. We must make some sacrifices. We must welcome no small degree of toil. We must be prepared for much of trial and of sorrow before the end is reached, and our feet placed upon the summit of the mountain of heaven. But once there, the conflict is at an end. The victory has come at last; and serene in our spirit's rest, that blessed peace of God which passeth understanding, is ours forevermore. G. H. E.

Art. XXXIII.

Growth.

Growth seems to be an inherent condition of things, both in the order of nature and grace. All plants and animals grow from embriotic germs. Something analogous to this is observed in the formation of worlds. From imperceptible cosmic matter they come in the sweep of ages to be solid worlds bearing along in their splendid circuits innumerable systems of organic life. Men grow. And what is thus true of all natural things is true of society, institutions, nations and religions. For every condition in society there is a period of preparation; then the beginning; then the growth. Institutions never start up suddenly and uninvited. The way is prepared for them. Religions are the growth of human conditions and come as systematized agencies of culture after long preparation.

This general order of growth is true of Christianity. It had its long season of preparation; then its beginning; then its growth. It was doubtless a purpose of God to be organized through the ages into the mighty agency of human redemption, adapting itself to the changing conditions of men, growing into more complete efficiency, and rising into higher degrees of power, till it should accomplish its object —the reconciliation of the world. And this is equally true in the Christian experience of each individual. Christian life is a growth. It begins in hearing the word; in indoc-

trination; in a spiritual awakening; and then grows richer, fuller, fairer.

Denominations also have the same order and grow by similar laws. They never start into full being at once. They grow from small beginnings, partly by inward increase of strength and partly by outward aggregation of numbers. And they grow to meet the wants of new conditions of society and higher states of attainment reached by their own people. They never stand still. They are masses of living, changing beings. They cannot remain passive observers of human progress. They must grow or decay.

1. Growth has its stages, and these stages their conditions. The first stage is its beginning, always small and apparently unpromising. The mustard-tree gives little promise of its coming greatness. The acorn is the feeblest possible prophecy of the oak. The unhatched bird in the nest is but a faint intimation of the eagle in his strength. The helpless infant is but a poor promise of man in his ubiquitous power. Adam in Eden gave but the slightest hope of that family that was to grow from his loins, which should fill the earth and people the celestial mansions. Christ in the manger was hardly taken for the King of kings and Lord of lords. The feeble light lit in Palastine did not then appear to be the celestial flame that should illuminate the whole heavens and earth. The churches formed at Jerusalem, Corinth, Ephesus and Colosse gave little appearance of being the head springs of the river of salvation which should flow on till it bear on its bosom the ingathered family of man. The initial condition of all greatness is littleness. Great things begin in small; strength in weakness; glory in shame; apostles in fishermen; Messiah's kingdom in Nazareth. Humiliation precedes exaltation. This is God's order, and if mortals attempt to change it they are always thwarted. Denominations come within this order. The Methodists, Baptists, Quakers and Universalists, are instances illustrating the law. And just about in proportion to their humiliation and martyrdom in the beginning, rise in the end their usefulness and glory. To him who knows the law, the first stage of growth intimates its ultimate condition. When a people unconsciously beginning a great denomination are self-immolated upon a great truth

or a solemn duty and bear nobly the tramp of the world's grinding heel, they meet with a slow but sure recompense in the ultimate triumph of their cause. Let the stone rejected by the builders, to be at last the head of the corner, intimate to all men the first stage of true and permanent growth, and encourage them to strict fidelity to truth and duty.

2. The second condition in growth to be noticed is slowness. The value of things is intimated in the slowness of their growth. Conditions of mind suddenly attained are unstable. Wealth gained in quick accumulations usually takes wings as soon. Honor won in a day departs in a night. Distinctions acquired at small sacrifices have but little to maintain them. Organizations quickly made are liable to be quickly destroyed. Institutions of rapid growth are likely to have a rapid decay. Aggregations of men drawn hastily into parties or denominations are liable to speedy disintegration. Religions which have had slow growth in the world seem to be the most valuable and enduring. Judaism was a long time in maturing, and the truth at its heart lives as fresh to-day as ever. Christianity came slowly into power and seems as yet but in its infancy. Men and nations are growing every year more and more to realize its spirit and comprehend its divine mission. It is putting on its strength and reaching out its arms of mercy. Its movements are slow, but sure and grand. It is little by little lifting men and nations into higher mental and moral attitudes. It is slowly but surely overcoming the weakness and darkness of the world. And as the ages creep lazily by, it magnifies its offices, multiplies its agencies, asserts its authority, assumes its power, and carries forward in many ways its redeeming work. Among these agencies, denominations act their part and do their work. Each has its mission, and growing slowly into power does its peculiar service in the many-sided work of redemption. And when by Christian fidelity and work, by the moral energy acquired by long devotion to the Master's cause and by the rebuffs and struggles incident to the conflict with sin, and with spiritual powers in high places, it comes to the strength and duty assigned it in the order of Providence, it fulfils its mission and meets with its great reward.

3. The different stages of growth require different

agencies for its promotion—milk for babes, meat for men. And this leads us to the precise thought which is the animus of this article—denominational growth. Denominations grow from within and from without. They begin in thought; they result in action. At first they are ideal; afterwards they are practical. They sow in faith and reap in works. In meditation, in prayer, in hearing the word, the seed is planted; in action, in duty, in doing the work the harvest is gathered. The apostles sow the seed in the spring; the believers gather the harvest in autumn.

The fathers of our denomination were the apostles of a neglected and almost forgotten truth. They found the lost word and proclaimed the power of the spirit. They set it in its order with other truths and carried it beaming with noon-day effulgence to the benighted world. It blazed on their sight like a newly discovered sun. It set their hearts aflame. It gave them the rapt enthusiasm of apostolic zeal. They carried the new doctrine among men like a torch in the night. Some hailed its light gladly; some took alarm as though incendiaries were abroad. Men were stirred; some were converted; some were pricked in the heart; some were maddened. A crisis in Christian history was reached; a new stage in the world's Christian growth was attained. As of old, plain, unheard of men were awakening the people to a great commotion. The Scriptures were opened anew, and from their pages a new light was invoked. God was beginning a new work with men. A new order of light was to beam from above. The thought of the age was to be remoulded. There must be a recasting of creeds. Human spirit was awakened and its spirit must go into the new faith. The cloud of wrath that had hung over Christendom for ages was broken, and Divine love was admitted through to transform theology and gladden men's hearts. A new element was put into human interests and new and ennobled sentiments must be the result. Faith spread her wings and hope arched her bow on the departing clouds. The preachers of the new doctrine were hammers of logic and mighty in the Word. Their sermons came from the furnace of their hearts glowing with a spiritual heat and every one is aflame with the doctrine of universal grace. This was the beginning. How little did these saintly men know what they were doing. From humble families, with

moderate culture, reproached, abused, harrassed with law, with stones, with magistrates, with church opprobrium and sectarian malignity, not knowing what work they were doing, only that they must preach the truth so radiant in their souls and on the pages of revelation, they went forward obedient to the heavenly vision, sowing the seed God had put into their hands.

Such was the Spring-time—the sowing period of our denomination. The seed was scattered broadcast into all souls. In all it took root, but how to grow was to be seen in the harvest. And the harvest was to come and is *now upon us.* We have passed the first stage of our denominational existence, and the methods and appliances then right and needful are not now so well suited to our more advanced condition. We have grown into another period and must adapt ourselves to its necessities. Then, the principal purpose was to indoctrinate the mind; now it is to christianize the whole man. Then, sowing the seed was the main thing; now, gathering the sheaves is quite as much the duty. Then, hearing the Word was the important matter among the people; now, doing the work is equally imperative. Then, adjusting doctrinal theories took the place of everything else; now, performing practical duties is quite as much the mission of the denomination. We have passed the contemplative, speculative period, and reached the building, gathering, harvesting season. The fathers scattered abroad; we gather in. The fathers quarried the rock; we polish the shaft. They hewed the timber; we build the house. They cleared the forest; we cultivate the farm. They recruited the army of the Lord; we organize and discipline it in the service of the Master. They gave us a numerous flock from a thousand hills; we gather them into the fold, guard, feed, nurture them to the joy and honor of the Good Shepherd. They lived in one period; we in another. Faithful were they to the duties of their day; faithful must we be to the duties of our day if we would show a result anywhere equal to that produced by their labors. We live in our denominational work-day. Work is our mission. Our duties are chiefly practical; they are less in the pulpit and more in the parish than were those of our fathers; less in theory and more in practice. We are not so much to establish a theory as a Christian

Zion. We are not to make a creed so much as to build the church of the Lord. We are not to split theological hairs or crack the nuts of speculative inquiry so much as to make a denomination of Christians. Our faith is established. We rest in the Word anchored to the Rock Christ Jesus. We are not sceptics, nor worldly philosophers, but Christians navigating the sea of life in the ark of the better covenant. We are not designers but believers. We take our faith as an accepted truth, and seek to go forward from first principles to perfection. Rationalism may deny the records of the Evangelists; the English church may quarrel with Moses; others may seek to falsify the Old Testament history and science; others may theorize about pre-existence and future probation; we have no part nor lot with them. All these fields we have travelled over. Our fathers toiled in them well, and brought us out of Egypt through this wilderness, into the Canaan of the Gospel. Here we rest in joy and faith to be Christians and do the whole work of Christian duty. "Lord, what shall we do?" is the question on our lips. What shall we do to be individual Christians? What shall we do to be Christian churches? What shall we do to be a Christian denomination? What institutions shall we establish? What culture shall we give our people? What voices shall we raise for righteousness, and what arms for Christian liberty? When we see what work is to be done to make our denomination equal to its great mission, to complete what was begun by our fathers; what temples of worship are to be built; what churches are to be organized; what numbers are to be marshalled in the army of the Lord and disciplined in the duties of the Christian service; what fields of Christian labor are to be occupied; what education in the Lord is to be given to our children; what Christian adornments are to be added to our homes, we can realize how intensely practical is at present the peculiar work of our denomination. One glance at the fields ripened for the harvest indicates the work to be done; and shows us how intensely practical are the duties incumbent upon us. It is a great work to create, organize, and endue with spiritual life a great denomination. It is a work to which no human powers are wholly equal. God must be with them or they fail in such a work. Nor can one class of men or one age fully accomplish so

great an undertaking. The men who do the first work faithfully are by that very work rendered incompetent for the work of the later stages of denominational growth. The masons who lay the foundation are not the architects who build the house; nor are the architects who build, the finishers who put on the final adornments of skill and taste. No one man is the master of all arts; no one class of men possess all gifts. Pioneers are never accomplished cultivators. Happy are they who knowing their gifts and seeing their duties are faithful to their generation.

Their is a great work of practical husbandry to be done in the Lord's vineyard by the Universalists of this age. And they who lead in this have need to know their duty and to have grace to do it faithfully. Pastors and people may well pray for a baptism of the Spirit that they may be equal to their duties.

But all the work is not to be done is this age. A more advanced growth of the denomination will require a more advanced culture, skill, and a more evangelical devotion and zeal. Every stage of growth has its peculiar needs. The work of the next generation will be somewhat different from ours. The true workers are those who do the work of their time faithfully. By such does God carry forward His great movements, and will in the end secure his sublime purposes of good. G. S. W.

Art. XXXIV.

Universalism a Practical Power.

Universalism a Practical Power: exhibited in a Series of Discourses. By Elbridge Gerry Brooks. New York: Henry Lyon.

The first objection to novelty in doctrine is an alleged immoral tendency. The notion seems to inhere in the conservative spirit, that whatever is new is mischievous—that only the old ways of thinking and acting are safe. Present a new form of doctrine substantiated, no matter how conclusively, by reason and Scripture, and the stereotyped re-

sponse will be, "Its tendency will be for evil; it will open the flood-gates of iniquity; it will prove but an excuse for sinful practices." Persons by no means old distinctly remember how persistently and how passionately, this objection was urged against the early rise of Methodism in New England. In the eye of the Episcopalian, what a wicked thing was Puritanism in its first history. What an excuse for everything vile was the establishment of the Episcopal Church, as the Catholic, to whom the movement was an heretical innovation, viewed it. The first efforts to establish the Gospel, even by Jesus himself, were resisted with the cry, that its tendency must be for evil. Jesus was a Sabbath-breaker, and he ate with publicans and sinners!

Universalism has proved no exception to the rule. From the first preaching of Murray to this hour, the cry, "Its tendency is immoral," has been raised, though with less and less of earnestness, as the results have been seen in the lives of earnest believers. We are glad that it has been so. A doctrine ought to demonstrate its power for good, as well as its soundness on the score of logic and Scripture. If the tree bears evil fruit, cut it down—let it not cumber the ground. It is a waste of time to examine the argumentative merits of a system or creed, the legitimate fruits of which are seen to be evil. If Universalism is *not* a Practical Power for good, we do not want it. If it *is* such a power we *do* want it—the world needs it.

The volume, named above, is, so far as we now remember, the first *special* attempt, on a comprehensive scale, to explain and urge Universalism on the ground of its moral and religious efficacy. Our writers have by no means neglected the subject. In essays, editorials, sermons, and incidently in books, the claims of the Doctrine as a moral power have been ably and successfully shown. But in the volume under consideration, this important work comes, for the first time, systematically and comprehensively.

The author has done his work faithfully and well. He has presented his thoughts in a popular form. Had he spoken to, or written for scholars only, there would perhaps have been no more "severity" of rhetoric, and less of the emotional in his style and phraseology. But for the sphere of usefulness in which his work is to do service, his

rhetoric is eminently pertinent. We heartily commend it, alike on the score of matter and manner.

It has seemed to us, that a book having so much of novelty in its plan, demands at our hands something more than a formal notice. We have therefore, as we read, marked salient and characteristic passages, with the intention of giving them in our *Quarterly* as *specimens* of the general spirit and execution of the work. The number of passages marked would, we find, swell our review to unreasonable proportions. We shall therefore make a "selection of the selections," taking pains to follow the order of the book itself, and so give a specimen of it as a whole. Let us add, we trust that in so doing we shall send our readers to the book itself.

The book contains twelve chapters in the following order: "Universalism a Doctrine: if true, why preach it;" "God;" "Christ;" "Human Nature;" "Human Relationship;" "Regeneration;" "Retribution;" "The Atonement;" "Forgiveness;" "Salvation;" "The Future and its Results;" "Universalism as a Life."

In our first extract the author meets the objection, once so pertinaciously urged, that if all men are *sure* of salvation what occasion is there for *doing* anything toward salvation? The case of Paul seems to us most apt: (pp. 19, 20.)

"You remember Paul's shipwreck on his journey to Rome, (Acts xxvii,) and that he was positively assured that of all who were with him not one should perish; and yet, you remember that, when some of the sailors were about to abandon the vessel, he told the centurion in command that except they staid on board, the company could not be saved, and that subsequently they went to work and ran the vessel ashore. If those who ask, If Universalism be true, what is the use of preaching it? had been there, they would have gone to Paul, no doubt, and said, Why, man, what is the use of all this work? Has not God solemnly assured you that crew and passengers shall all be saved alive? and if all are to be saved, why insist that these sailors shall remain on board? or what is the use of hoisting the anchors, or employing any means to get ashore? But had any of the company thus queried with Paul, what, think you, would have been the reply? Would he not have expressed his amazement at their folly, and have said, God has indeed told me that all these lives will be saved, and it is certain that they will be; but this certainty is based on

the fact that we have common sense, and we shall use the means necessary for our deliverance? Hence, he would have continued, we must keep these sailors on board to perform the work which they only can perform, and we must hoist our anchors and do whatever is required that we may save ourselves. And this is, in substance, precisely the answer he would give if he were here replying to those who ask, If all men are to be saved by the power of God's grace in Christ, what is the use of Christian preaching and Christian work? He would say, Because these are the very means appointed of God's grace in Christ for the salvation of the world."

The fallacy of those who urge the practical as if it were really *distinct* from the doctrinal—the fallacy of not connecting effect with cause—is well stated as follows: (pp. 26, 27.)

"We sometimes find persons disputing about what is called *Doctrinal Preaching;* some do not like it at all, and others like nothing so well. But, however tastes might differ, there could be no dispute among intelligent persons as to the importance of such preaching, if this relation of Christianity to the head and the heart were properly considered. As addressed to the intellect, Christianity is a doctrine, and cannot be preached except *as* a doctrine. As addressed to the heart, it is a power, and should be so administered. But preached exclusively as a doctrine, it becomes simply a dogma, and not a power; while one who undertakes to administer it as a power, without preaching it as a doctrine, will find himself in the same case as an engineer who should undertake to impart force to his steam-engine without fire or water. Pope says, somewhere,

> 'For modes of faith, let graceless zealots fight;
> He can't be wrong whose life is in the right;'

and there are those who are particularly fond of quoting the couplet as expressing their idea of the worthlessness of doctrinal discussions. But, whatever this may be as poetry, it is very poor common sense. As well might one say, It does not matter what kind of roots a tree has, if the tree only bears fruit; or, It does not matter what one eats, or whether one eats at all, if he only lives. None but a bigot, indeed, will say that there cannot be a good life where there is a wrong faith; but every person who knows anything of the philosophy of life will admit that the best life can be the result only of the best principles, appreciated and appropriated, and that, according as one's faith is right or wrong, the principles out of which his life is to grow are

good or bad. If, then, it is worth while that one's life should be 'in the right,' it is equally worth while that his 'form of faith,' should be right, even though there must be sharp controversy to make it so."

The effect of one's conceptions of God on his own character, though a familiar theme, could not be passed by, in a treatise on the moral power of our Faith. The *italics* are the author's: (p. 52.)

"Every one knows to what extent we are the creatures of our associations; since the spirit of the divine character, as we conceive it,—the principles and purposes we ascribe to God must determine the associations in which we religiously dwell. No one will need to be convinced that, so far as God is a real being to us, we *must* be affected by such associations—elevated or lowered, enlarged or narrowed, quickened for good, or perverted to evil by them. *We cannot breathe the atmosphere of the divine character without having results corresponding to it wrought in our own character.* And on the basis of this conceded fact, I claim the Practical Superiority for our Universalist doctrine of God, *on account of the purer and more elevated associations to which it introduces us.*"

The historical examples in illustration and confirmation of the point thus urged, are conclusive. (pp. 54, 55.)

"I need not ask you if History does not show us that, as the rule, nations have been revengeful, licentious, cruel, or mild, kind, exemplary, according to the associations furnished in their deities—because everybody grants this; but I will be more specific, and ask you to tell me who it was that said of old, 'How shall I admire, how laugh, how rejoice, how exult, when I behold so many groaning in the lowest abyss of darkness, ... liquifying in flames, and blushing in raging fire?' Who was it but one who saw God in the light of the doctrine of endless misery, and who dwelt in the associations thus supplied—Tertullian, the first Christian writer who taught the doctrine, in the assurance of whose truth he exulted so fiercely? Who, through these centuries between us and the Cross, have waged cruel wars, and perpetrated savage butcheries and nameless barbarities in prosecution of heretics and for the glory of God? Who but those who have believed in a God who would torture His enemies forever, and who, through familiarity with such a God, have imbibed His spirit, and been inflamed and perverted

by its power? Who was it that devised the Inquisition, so nearly an imitation of the hell of which we hear, and as the presiding geniuses of its atrocities, so well played the part of the fabled fiends of the world of woe? Who but believers in endless misery, dwelling amidst the associations thus furnished, and seeking to honor the God of their creeds by acting in His spirit? Who is it that have opposed the amelioration of laws and the softening of punishments, and that are holding up the gallows to-day by their support? Who but those who have learned their ideas of justice and of punishment at the throne of a vindictive God, and have carried into life the genius of their faith?"

The essential humanity of Christ is argued on the legitimate ground, that *sympathy with him* is essential to his power over our hearts and lives. And herein he justly claims that Universalism has preëminent advantage over Calvinistic theories. On this point we wish to do our author full justice. We quote therefore a passage in which he dissents from rationalistic notions: (pp. 64, 65.)

"There are two extremes of opinion concerning him, to us equally offensive, and that we account ourselves equally fortunate in avoiding. The first is the unbelieving view—in these days specially put forth by those who, strangely enough, still claim the name of Christian, while making all the denials that have heretofore been conceded to constitute an infidel. Admitting that Christ was a good man, they deny that he was in any special sense sent of God, or that he was gifted with any supernatural wisdom or power, and allege that he taught simply his own opinions; that he did no miracles; that he was not raised from the dead; and that, in common with all other men, he often erred, teaching what was not true, and doing and saying what was not right. Confessing the excellence of his character on the whole, complimenting and patronizing him as a 'great and pure soul,' who taught much truth and lived a beautiful life, they, at the same time, assure us that we may all be Christs, and that greater and better Christs are yet to appear."

Our only hesitation in assenting to this statement, rises from the ambiguity of the word "supernatural." But the meaning which the author seems to attach to the word—judging by the extract which follows—presents nothing objectionable. We heartily endorse the following passage, and all that it logically involves. (pp. 77–79.)

"I pass then to remark, secondly, that we claim this Practical Superiority for our doctrine concerning Christ, *because it shows us his essential humanity, and so more perfectly identifies him with us.* As I said just now, there are those among us—and I confess myself of the number—who regard Christ as the first of created beings, existing rich in the glory he had with his Father before the world was, but becoming poor for our sake, taking on himself the form of a servant, that through his poverty we might become rich. But this does not impair his essential humanity, since the essence of all finite intelligences must be the same. There is an immense difference between an infant and a colossal intellectual man,—between an idiot and a Webster,—and yet, essentially, they are the same, members of the same spiritual brotherhood. So, there is an immense difference between the most gigantic intellect of man and God's highest angels,—between man in his noblest estate and Christ, if, as the view before us alleges, he stands at the head of the intelligent creation; but in spiritual essence, they belong to the same great family of souls. A man, therefore, Christ was, even if we attribute to him this distinction—a man in the essential qualities of his nature; in the life he lived; in the relations he sustained; in the discipline to which he was subject; in the example he supplied; a man, because tempted, sorrowing, mortal in common with us, though without sin, and ripened into the full expression of the possibilities of our nature.

"Without respect to any difference among us on this point of his pre-existence, then, I say that our doctrine of Christ has the Practical Superiority, because it presents him as '*the man* Christ Jesus,' thoroughly identified with us. You are all aware how one's power over us is graduated according to his nearness to us. Let a teacher go into a school, and hold himself loftily above his pupils, as if he were never a boy, but a superior being, with no part or lot in boyish nature, smiling, if he smiles, away up in the great height of his superiority, and doing whatever acts of kindness he may do, still away up there—and you do not need to be told what a gulf there will be between him and his scholars, across which their tenderest interest and affections cannot pass. He may be very good and very kind; but there will always be this distance between him and them; and however they may respect and try to obey, or even to love him, he will fail to warm and melt, and to enter into and possess, their hearts, and thus to mould and sway their affections, as one will who not simply stoops to be gracious to them, but, however their superior in knowledge and goodness, meets them on the level of their own nature, and shows that he is really one with them."

Orthodoxy has strangely blundered in its theory of human nature. It has not made the most palpable of philosophical distinctions between man's nature and man's character. There can be no depravity except it be voluntary. Character is voluntary—*nature* is involuntary. To speak of the depravity of man's nature is a contradiction in terms. Our author has made a very thorough statement of this distinction: (pp. 99, 100.)

"We do not deny that men are depraved; but the depravity, we allege, is of *character*, and not of *nature;* comes of the *corruptibility*, and not of the innate and positive *corruption*, of souls. God made man in His own image, at first, the Bible tells us; and in His own image, we believe, He still makes him. To say that God creates depraved and sinful souls—sending them into this world utterly opposed to all good and inclined to all evil, and therefore abhorrent to His sight, is, we allege, to impeach His goodness, and to charge Him with a monstrous misuse of His power. Man's nature, therefore, we say, as it comes from God, is good—the likeness of God himself in its purity, and its moral as well as its intellectual powers. At the base of our nature, as we are here constituted, we see passions and propensities, which, unduly indulged, lead into sin. But these passions and propensities, we affirm, are not bad in themselves; nor do they necessarily result in evil. On the contrary, as we exist in this world, they are absolutely essential for purposes of good. We should not be human beings, adapted to the circumstances under which we are here placed, without them. But, blind and craving as they are, they may lead to excess and to sin, if reason and conscience do not preside over and control them. And because reason and conscience do *not* preside over and control them, as is thus required, men are led astray; and powers bestowed for good are abused or perverted; and character is depraved; and the soul becomes corrupted, under the dominion of sin.

"But sin is the unnatural, and not the natural and normal, condition of souls. Depravity is the *circumstance*, and not the *essence;* the *accident*, and not the *necessity*, of our nature. We are *made* pure; we *become* impure. Whatever the hereditary tendencies born in us, God creates each one of us, as He did Adam at first, in His moral image, with all the glory of an untarnished spiritural nature, and all the germs, capacities, and materials of excellence within us:—morally corruptible, indeed, as was Adam, because subjects of moral discipline; because clothed with the power of will and choice; because able to form characters; but not morally corrupt; and if we sin, and become

corrupt, it is not because we *must*, perforce of the evil born in us,—not because, as the Presbyterian Church is teaching its Sabbath School children, we '*cannot* cease adding to our sin,' but because, amidst the temptations by which our virtue is tried, or the circumstances under which our lot is cast, we so choose and will:—and with ourselves, and not with God, or our nature, is the responsibility."

From human nature to its relationship the order of thought is obvious. The human brotherhood though a trite is ever a vital and practical theme. That as respects this great truth, Universalism has a practical significance above all other interpretations of the Gospel, we can never doubt. Our author has made a forcible statement in this connection: (pp. 124, 125.)

"Amidst your jealousies and feuds, let the conviction grow among you that you are all members of one family,—alike children of the same God,—with the same common interests, and that the good of one can in no way be so well promoted as by the promotion of the good of all:—and to the same extent in which this conviction really takes possession of you, will not all your relations become harmonized, and a family feeling be made to pervade all your hearts, and a spirit of brotherhood and of mutual service show itself in all your dealings and actions?

"Or take another illustration: Here are two men disputing, or aiming to impose upon, or to over-reach, each other. They are strangers—or are known to each other only as the associations of business have brought them together. How can you best induce them to desist from their dispute, or evil designs, and melt them into love and sympathy? By telling them that one is an adopted child of God, and the other a child of Satan? By telling them that they partake in common of a corrupt and wicked nature, and are probably bound to the same destiny of endless woe? By telling them even that God has been graciously pleased to adopt them both into His family? Or, by telling them that they are brothers—by no artificial ties of adoption, but in intrinsic nature, and by an equal relation to God,—that what is for the interest of one is for the interest of both, and that they are linked together as members one of another for time and eternity. Need I say which of these assurances, actually realized, will awaken their best affections, and lead them to grasp hands in fraternal regard, and in a mutual desire to deal kindly and justly together?"

In his chapter on "Regeneration," the author treads on difficult ground. We believe with him that man has a responsibility in the regenerative process, and he would agree with us, that the power by which the great change is effected is of God. The subject involves the difficulties of the necessity and free-will problems. But there can be no practical power, where man is simply a passive, not a voluntary agent. The Orthodox theory is here sadly at fault: (pp. 156, 157.)

"What is the (Orthodox) theory? That this matter of Regeneration is a thing that rests with God alone. He quickens, He regenerates whom He will. The motion, the influence, proceeds from Him alone. Dr. Bushnell, a distinguished orthodox clergyman of the liberal class, formerly of Hartford, drew upon himself a great deal of obloquy, a few years since, by teaching that parents may so live and train their children as to live a regenerate character into them, so that they shall not be able to remember when they began to love God, or to be religious. He wrote a little book advocating this doctrine, and it was printed by the Massachusetts Sabbath School Society (orthodox); but it was suppressed on account of the protests against it—condemned and suppressed as of 'dangerous tendency!' And why of 'dangerous tendency?' Simply because it taught that our children are, in respect to regeneration, to some extent, to be affected by our influence;—simply because, as the objection was formally stated, 'it leaves no room for the sovereignty of God in appointing the moral character of men and families?' It was thus pronounced a dangerous heresy to intimate that 'the moral character of men,' or of our 'families,' is to be at all affected by what we are to do, and the affirmation was given that this must be held to be wholly within the sovereign control of God!

"How different with *our* doctrine! This presses us with the thought that, since Regeneration is an effect wrought naturally, by moral causes, our lives and influence, whether we will or no, must inevitably tell, either for or against the Regeneration and improving lives of our friends; that every one with whom we associate will be affected for good or ill in this respect, by the words we speak, by the characters we exhibit, by the acts we per orm; and that our children especially, if we have children, will be healthfully or mischievously wrought upon by the spirit we diffuse;—by the example we furnish;—by the atmosphere with which we surround them. The thought of God, and of the influence of the Holy Spirit, is not excluded; but we are pressed

with the fact that God works by means, and that the regenerate and holy lives and labors of those quickened by a sense of His love, and sincerely consecrated to His service, are among the most efficient means which He employs to quicken others, and regenerate the world."

If any of our writers have made a better, a more comprehensive statement of the Universalist idea of retribution —its nature, purpose, and results—than the following, we do not recall the instance: (pp. 176, 178.)

"Reason, the Bible, observation, and experience, all unite to assure us that this is a state—that every day and every hour is a day and an hour of *retribution*, sure, inevitable, inexorable; that, however time may sometimes be necessary for certain consequences of a vicious course to culminate, and burst most fully and most terribly upon the offender, there is no system of debt and credit under the government of God; that law and justice are never for a moment in suspense; that crime and woe never are, and never can be, dissociated; that however the more outward consequences of wrong may, in some instances, be delayed, God holds us to an instant and constant account; that every day is a day of judgment; that what we *are* always determines what we *enjoy;* that the life of the soul is subject to intrinsic conditions as absolute as the life of the body; and that, as the violation of a law of our physical system necessitates the penalty, so the violation of a moral law necessitates its penalty—each soul, in itself, and for itself, keeping its own account, and acting under God, as the executor of its own retributions. We say to those tempted to sin, as Moses said of old to his people, 'Be sure your sin will find you out;' or, as God said to our first parents in the garden, 'In the day thou eatest thereof, thou shalt surely die.' Our word is, in reiteration of the testimony scattered all through the Bible, 'there is no peace, saith my God, to the wicked.' 'God is not mocked: for whatsoever a man soweth, that shall he also reap.' 'He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons.' All the elements of our nature, and all the resources of the Divine government, we believe, are pledged on the side of virtue, for its certain daily reward—and against sin, for its certain daily punishment. There is no possibility of failure or escape. So sure as good is done, so sure good will be experienced—not, it may be, in houses, or lands, or wordly reward, but in what is better—in spiritual life and health; in

'The soul's calm sunshine, and the heartfelt joy.'

So sure as wrong is committed, so sure evil will be the result—

the result, though every outward circumstance be prosperous, in the soul's darkness, destitution, wretchedness, insensibility, or loss in some way. Sin *is* death and hell. Goodness *is* heaven."

We had marked passages for insertion in the chapters on "Retribution," "Atonement," and "Forgiveness," but our limits forbid. The chapter on "Salvation" brings out in forcible words the practical power of Universalism. The Orthodox theory virtually makes the present of no account. It is our future and eternal salvation that we are to seek; or, if present salvation is sought, it is to be sought as a *means* of future salvation—not because it is, in itself, to be desired. We shall be pardoned if we quote at some length: (pp. 268, 272.)

"Were it not that we must die, and that there is a heaven and a hell on the other side of the grave, between which we must here choose, the popular representations constantly warrant us to conclude, there would have been no occasion for Christ to come, and we should have no occasion to avail ourselves of God's provisions in him. Who, listening to either of the sermons to which I referred just now, would have dreamed that there is any such thing as a curse of sin, *in itself*, to be escaped,—or a blessing of goodness *in itself*, to be sought,—or anything to move us, except the single fact that there is a great Day of Judgment coming, when we must be sent to heaven, or hell, forever, and that, between these two, we must elect our destiny? The Future! Death and the Future! this is the constant alarm-cry of the Church, and the one grand motive by which it seeks to move the indifferent and the sinful. Because we are in danger of being lost *there*, the appeal is, *therefore*—and not because we are in darkness and sin here, we should accept Christ, and seek an interest in his Salvation. The Future is thus made the great gulf in which are swallowed up—the grand focus in which centre, all religious thought, all significance of faith, all meaning of Christ's life and death and work, while the Present and Christ's relations to this life are wholly overlooked or forgotten. Thinking how, through what Christ has done, they may get to heaven *there*, men neglect, or count as of minor consequence, the charities, graces, and virtues, in which he would nurture them, that they may make heaven *here*.

"This is one of the most mischievous practical results of the prevalent doctrine of Salvation—this, viz., that it has so thrown all the meaning of Christ's work into the Future, and so count-

ed his present relations to us as nothing, except on account of their bearing *there*. And that I may the better enforce this point, and save myself from the suspicion of misrepresentation, let me adduce an extract from one of the most distinguished authorities of the country, as a specimen of what might be indefinitely cited from so-called evangelical writers, of all denominations. The extract is from Dr. Wayland, and is found in a discourse on 'The Work of the Messiah.' He says: 'The Messiah, then, came as the second Adam, to obey the law, which in consequence of the disobedience of the first Adam, the whole race of man had broken. . . . If he passed triumphant in virtue through all the moral trials to which our nature could be exposed, a way of escape from eternal wrath was provided; the gates of heaven, before closed by our sins, were thrown wide open to every child of Adam.' And, in another place:—'The race of Adam was delivered from the curse of the law, and a way, even into the Holiest of Holies, was open to us, through the everlasting covenant.'[1]

"Now, remembering that this is the very highest 'orthodox' authority in exposition of this subject, I want you to tell me what, according to this exposition of 'the Messiah's Work,' there was for Christ to do, except to get 'the gate of heaven' in the future world open to us, by his obedience in our stead? Or, what possible reason is there for us to be interested in him, or his work, except that he has succeeded in opening this 'gate' to us, and thus 'provided' for us 'a way of escape from eternal wrath?' No one can tell; and thus we have an unimpeachable illustration of the practical mischief to which I refer: a mischief which *our* doctrine alone obviates. Christ's work, *this* gives us to understand, relates to us *here* and *now*—and to the Future only as the Future is the continuation of the Present, and because our essential needs there will be the same as our needs here. Our being, to-day, to-morrow, next day, here, there, is *one*—subject to the same laws, and involving the same moral necessities. Christ's work concerns us as those whose being has this unity of moral interest, and his appeal to us, we believe, always is in reference to what we *now* are, and what we *now* need. Coming to us where we stand, wherever that may be, he would commence in us that work of illumination, of purification, of enlargement, and consecration, which is ultimately to be perfected in our entire harmony with God. The Future Immortal World is doubtless to witness the consummation of this saving work;—and it is no doubt well that we should look *there*, beyond the clouds, and pains, and tears, and sins of this

[1] University Sermons.

life, and feel ourselves gladdened and uplifted in view of our ultimate inheritance of cloudless glory and joy. But Christ's redeeming work, to be completed *there*, we affirm, is only the same work of instruction and purity, which is commenced in the believing soul *here;*—and it is well for us to look *there*, only that his present work in us may be furthered,—our souls chastened and refined, and our characters ripened towards the roundness and mellowness of heaven. We should need Christ to do *this* for us, even if there were no hereafter.

"What, then, practically follows? This, clearly:—that Christ has just as much importance to us here and now as he can ever have;—that his salvation is something which we need as much to-day as we shall ever need it; that, dreaming no dreams of a deliverance which he is to accomplish for us from a hell hereafter, we are to feel that '*now* is the accepted time, and *now* the day of salvation;'—that we need him to make us, in our places of trade, in our workshops, and in our homes, better men and better women—better parents and better children—better husbands and better wives,—better citizens,—more honest and liberal in our business,—broader and tenderer in our sympathies,—more reverent of God and more loving towards man;—and that just in proportion as this work is done, all the work which he has to do, or which he can ever do, for us, is accomplished, and we are saved.

"It is important that men and women should be led thus to feel this present significance of Christ and his work for them—to identify his salvation with their present honesty, purity, and moral and religious fidelity,—and to understand that all that he ever proposes to do for them, he proposes to do *in* them, now, day by day. Then has *our* doctrine of Salvation immeasurably the advantage, practically, over the common doctrine. Coleridge has well remarked that 'as there is a worldliness, or the *too much of this life*, so there is *another-worldliness*, or *other-wordliness*, equally hateful and selfish with *this-worldliness*.' And could we tarry to unfold, at length, the morbid religiousness, and the various results of evil which the common doctrine of Salvation has produced, in fostering and inflaming this '*other-worldliness*,' leading men and women to think little of character *here*, and almost wholly deliverence from hell there, we should see a case made out, which would impress even the most confident Universalist among us with a sense of the worth and importance of *our* doctrine of Salvation in this respect, as we have never realized it before."

The effect of faith in Immortality depends largely on our

conception of what that immortality is to be. Our author has given one of his best chapters on this subject: (pp. 306, 307.)

Like every other doctrine of the Gospel, the doctrine of Immortality is chiefly valuable as a moral inspiration—a practical force. It is grand as a thought. It is sweet and precious as a consolation. You, who have seen your children, or your beautiful and cherished ones die,—you have looked on dear faces cold in the sleep that knows no waking, and felt in your hearts the vacancy of bereavement, and mourned the light of your homes gone out,—you can tell how much this doctrine is worth as a comforter, as, through your tears, you have looked on the future life, and found yourselves soothed into peace by the thought of your departed as living and waiting to welcome you there. But, after all, it is as a practical power that the doctrine has its highest worth. It is much that it opens such fields of speculation for the curious and inquisitive mind, and feeds the imagination with such visions of possible beatitude and glory. It is much that it so dissipates the shadows of the tomb, standing by death-beds to put the torch of faith into the hands of the departing, and gladdening bereaved hearts as it causes the graves of our beloved to blossom with the flowers of an endless life. But it is far more that it so comes to us to explain the meaning of this life; to invest us with the dignity of immortal beings; to make us conscious of the imperishable relations in which we stand,—of the sublime destiny for which we have been created,—and of our infinite preciousness in ourselves and in God's sight; and thus to teach us how entirely beneath us is any other than a life lived in conversation with God and heaven."

The closing chapter considers "Universalism as a Life." We hold that it is incumbent on our Doctrine to show the world a higher type of excellence, than anything born of a narrower faith. Our author has not overlooked this point; and he does it ample justice in his closing pages.

G. H. E.

Art. XXXV.

The Two Worlds.

Through the complexity of his nature, man is put into relations with many and widely dissimilar states of existence. His bodily senses connect him with the earth, and are the avenues of his entrance to the earthly state—the state of material possessions and joys. Imagination and the sense of beauty introduce him to a world of aesthetic enchantment—to ideal scenes of glory far transcending the actual. The sense of harmony, revelling in the concord of sweet sounds, brings to him a musical world, a world of extatic joys. Intellect conducts him to the sphere of thought, and gives him an abode in the world of ideas. The spiritual faculty, both moral and religious, relating alike to man and to God, opens the door to a divine realm—the world of heavenly realities. Bodily sense, imagination, music, intellect, the spirit—each has its state of being distinct from all others; each opens to man a peculiar world. Those versed in the subtleties of metaphysical analysis, by multiplying the faculties, may proportionally increase the number of worlds, each dissimilar to all the others, accessible to the human soul.

There is, however, a more comprehensive analysis, yet sufficiently minute, which resolves the nature of man into two departments, and which limits the number of possible worlds to *two*. This is the New Testament analysis. It gives man the two qualities of Flesh and Spirit; it recognizes the two corresponding worlds, the earthly and the heavenly—the material and the spiritual. Into these two, all possible states of conscious being may be resolved; and in every case, into the one we voluntarily determine. Poetry, thought, music, all forms of art, may be either earthly or heavenly—may be accompaniments either of the fleshly estate or the spiritual. Earth and heaven, in the sense of relation to the two-fold nature of man, comprise all possible states of conscious being.

We hardly feel called upon to cite Scripture passages in proof of our general statement, for as a *general* statement we know that none will dispute it. The inferences

we draw from this statement may, or may not be accepted —the particulars which we shall attempt to show are contained in the statement may or may not be conceded; but the primary position, that heaven is the state corresponding to the spiritual nature, and earth the state corresponding to the fleshly nature, no one will dispute. The sixth chapter of the Epistle to the Galatians runs the parallel between flesh and spirit, and the states of being respectively corresponding, in terms which assume that the whole of man, and the whole of his possible experiences are recognized. The phrase, "*this* world," in I. Corinthians, ii: 6, 8, as explained by verses 9, 10, is evidently put in contrast with the *other* world, in a way to imply that there are but two, the one material and the other spiritual. Of the "hidden wisdom" it is said, "Which none of the princes of *this world* knew: for had they known it they would not have crucified the Lord of glory. But as it is written, eye (an organ of sense, a fleshly organ,) hath not seen, nor ear (another fleshly organ,) hath not heard, neither hath it entered into the heart of man, (that is, the imagination, also in the service of the flesh,) the things which God hath prepared for them that love him. But God hath revealed them unto us *by his Spirit;* for the Spirit searcheth all things, yea, the deep things of God." The remaining verses of the chapter are in the same strain—the natural man, the carnal man, the fleshly man, are synonymous phrases. They recognize the sensuous nature, and the peculiar pursuits and enjoyments which make its "world." So the spirit, and God's spirit in man, are also equivalents, recognizing the diviner powers, and the pursuits and enjoyments which make *their* "world." Metaphysics multiply the worlds in which man may dwell; but the language of religion knows but two, and these widely dissimilar indeed.

Let this position stand out clear at the outset—*Religion assumes the existence of two worlds,—its* world, and the *other* world. We speak not now of any particular form of religion; but the idea itself is an assumption of the reality of two states of being essentially dissimilar. To deny this, to affirm the existence of but one world, one state of being, is infidelity in terms the most unambiguous.

Now if there are two worlds essentially dissimilar, it would seem that the line which separates them ought to be

easily distinguished. The line which separates one county from another adjoining, is only "an imaginary line," yet this can be traced. The line which separates the world of the spirit from the world of the flesh, is most real, and surely to trace such a line, it may be assumed ought not to be difficult. The boundary between two political kingdoms, though actually traced only on paper, is usually recognized and so respected by both parties. The boundary between the kingdom of this fleshly world, and the kingdom of heaven, is the most solid of realities, existing in the nature of things. Must it then be a laborious and uncertain effort, to discover such a boundary—to see where the kingdom of sense abruptly breaks off, and the kingdom, whereof Christ is king, abruptly begins? We put the question: *What and where is the line of demarcation between the Two Worlds?*

Opinions are ever the reflex of experiences. As we are, so we believe. Our avowed convictions are simply our permanent, mental moods put into verbal statements. "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

In the light of this divine philosophy, we are authorized to assert, that the boundary between the two worlds can be traced only by those who have *actually lived in both worlds!* How can a person know where the divine territory begins except he has seen it? How can he see it, except he has the vision which apprehends the spiritual realm? And what is such vision other than the revelation that comes through experimental illumination? Only so far as we have the spirit of God can we identify spiritual being; and hence, only to this extent, can we trace the line which bounds off the world of the spirit, the kingdom of heaven, from the world of sense.

It is not strange then that men have egregiously erred in their notions of the separating line between earth and heaven. Themselves dwelling only in the world of sense, how *could* they see the boundary line of a spiritual empire? In point of fact, the majority, the vast majority of men have, in the sensuality of their experiences, in the grossness of their imaginations, in the earthiness of their affections and enjoyments, believed the boundary of the heavenly kingdom to be material! They have looked upon the spirit-

ual world under the limitations of sense—have ascribed to it the qualities of sense—have bounded it by the line of sense!

The two leading characteristics of sense are *time* and *space*. Material bodies exist in space and continue in time—they have bulk and durability. A political kingdom has territorial limits, and its history is in years and days. We cannot conceive of materiality except under the limitations of time and space. But think of ascribing bulk to a soul! Think of giving size to an idea! Think of proportion, of figure, of density, in connection with affections, desires, aspirations! Spirituality and space have no essential relations. *Space has nothing to do with that "other" world.*

And time has no *essential* relation to spiritual being. The soul is immortal, and immortality has neither days nor years. It has no youth, no maturity, no decline. All spiritual good in its nature is indestructible; it has no necessary limitation of past or future. God is a spirit, and with Him time is as though it were not. Time past and time future cannot be affirmed of his being. It is ever with Him, the eternal Now. Not, I Was; not, I Shall Be; but "I Am," is His name. With spiritual being, the essence whereof is God, a thousand years are as one day, and one day as a thousand years. *Time has not necessarily anything to do with that "other" world.*

But behold the materiality of popular notions in regard to the world that is distinctively divine—the world that religion claims as its own. These notions make the boundary line of the heavenly world, a line of sense—giving to it the qualities of both *time and space!*

First, notice how popular phraseology, dominant in all sects, gives to this dividing line the quality of time. The "present" world, and the "future" world; the life that "now is," and the life that is "to come;" "this" world, and the "next" world; "here" on earth, and "hereafter" in heaven—more sententiously, "here" and "hereafter;" "time," to be followed by "eternity." In how many sermons, in how many conference meetings, in how many consolitary addresses, is such the style of phraseology! Yet every one of these phrases is a distinction of time. Their relations to spiritual being are accidental, not necessary. They describe realities of sense, not of soul. There

would indeed be little cause for complaint, if the phrases cited were used as descriptive of only the accidents of spiritual being, and used because the poverty of language makes a verbal description of spiritual reality impossible. But the popular notion regards these epithets of time as descriptive of the essential line of demarcation between the two worlds. The two worlds are assumed to be *essentially* the Now and the Hereafter.

The language of Christ and his apostles certainly does all that language can do to guard against an error so essentially gross. And this, not simply in the spirituality of heaven—which of itself necessarily excludes the characteristic of time as entering therein,—but more specifically. A marked example is Christ's definition of eternal life in his prayer to the Father. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John xvii: 3.) Here, notwithstanding the use of an adjective, usually expressive of nothing except time, the definition specifically excludes time. Life eternal is a quality, not a period; it is a certain knowledge —a mental and moral state, and the notion of duration is not necessarily included. Again: "He that believeth on the Son hath everlasting life." Duration, a period of time, cannot be stated in the present tense. Everlasting life can be in a person's actual possession, only on the supposition that it is a quality, and not a period.

Second, notice how popular phraseology makes space a characteristic of the boundary between the two worlds. What is more common than to say of this or that person, "He has *gone* to heaven." And in such cases, words are not used in an accommodated sense. The form of belief corresponds to the phraseology; heaven is supposed to be a place; and saints are supposed to make an actual entrance therein. Heaven is supposed to be distant from earth; the popular conception views it under the limitations of space. Yet the conception of spirituality excludes notions of distance, locality, and magnitude. The eye cannot see the kingdom of Heaven, for it cometh not with observation. "Lo, here!" or "Lo, there!" cannot be affirmed of it, for it has not externality—it is within men. It is not a place, but righteousness, peace and joy in the Holy Spirit. Every notion of the boundary between the two worlds, which involves space as integral, is gross

and fallacious. It indicates a total misapprehension of the nature of the heavenly state. It is of the earth earthy.

We have thus alluded, in very general terms, to the popular fallacy. We come now to a specific point in this fallacy, which calls for more elaborate treatment. The death of the body is very generally assumed to be the date of one's entrance into the "other" world; the grave is assumed to be the boundary between the two worlds. Yet death is a physical event; it marks a point in time—the grave is a locality; it marks a point in space! Yet in all Christendom, how common is the assumption, that while the two worlds are the Now and the Future, the separating event is death, and the separating place is the grave! Before men die, they are all in what is called *this* world, after they die, they are in what is called the *next* world. We cannot find words strong enough to express our dissent from this very general assumption, and from the gross philosophy of which it is an indication. Yet the whole effect of early and even of recent education is to make us assume as a matter of course, that at the moment of death we pass into another world. "The world beyond the grave" is the verbal formula which passes almost unchallenged. Indeed, to put the convictions of men right on this subject—to make their convictions correspond with the nature of the spiritual life, as explained in the New Testament—seems like attempting a revolution in popular thought. Death is so momentous a fact; it has so much of the appearance of departure; so many superstitions are associated with it; it gives such a sense of loss to surviving friends; it is so prominent in the popular theological philosophy;—these, and other circumstances of moment, lead us to regard it as the entrance upon an essentially new state of being. As it is the end of the most palpable *form* of life, it is naturally regarded as the end of a world, and the beginning of another world.

Confessedly, the difficulty of ridding our minds of the notion under consideration, is very serious. We are so largely under the dominion of the senses; our unregenerate life so strongly tends to make us feel that the life of sense is the only life, and the destruction of body, the destruction of *it;* that efforts to bring thinking, conviction, and phraseology into accordance with the Scripture doctrine of the

heavenly kingdom, will be resisted. Sense, prejudice, tradition, habits of thought and speech will confront the effort. Yet spite of all difficulties—in the face of all discouragements, we proceed to the proposition, that death is not the boundary between the two worlds. The *indirect* bearing which bodily death has upon the question, we shall presently consider; but we affirm as a fundamental proposition, that *directly and essentially*, death has nothing to do with the exchange of worlds—whatever effect it contributes to this exchange, is purely circumstantial and incidental. We go so far as to say, that death is not at all necessary, either as cause or occasion, to the exchange of earth for heaven. We make the transition wholly irrespective of conditions of time and space. It is not in this meant to be alleged, that the change of character, the passage from the world of sin to the world of holiness, is not, *as a fact*, made at some period of time, and while the person is in a particular place. Of course, man is always in some place, and there is a time when every event happens. Our point is, that it is not the particular time, or the particular place, that *causes* the change. The *efficient agent* of the change is not time or space. The change of character can be made at one time as well as another, in one place as well as in another. Time and space are *incidental* to the change, but not essential *conditions* thereof.

1. First of all we ask, what is death? Every form of answer we can give this question, amounts simply to that of a dissolution of physical organs. Bishop Butler said more than a century ago, "We know not at all what death is in itself; but only some of its effects, such as the dissolution of flesh, skin, and bones." [1] The researches of physiologists and theologians have not added a single item to this statement of that great author. We beg our readers to distinguish here between death itself, and certain effects of new circumstances which we may have reasons to suppose death will introduce to us. We speak now, not of new circumstances succeeding death, but of death itself, and this, we repeat, so far as we can know or have any right to affirm, is a bodily dissolution—neither more nor less. It is an event which happens alike to vegetable, beast, and man. To pre-

[1] Analogy, Part 1. Chap. 1.

dicate spiritual change of this is preposterous. To make this a spiritual cause, is to belie all experience of the sequence of events. To presume that "righteousness, peace and joy in the Holy Spirit," as a result, inheres in a "dissolution of flesh, skin, and bones," as a cause, would, were the subject not serious, be eminently ludicrous.

We should add, that no intelligent believer in any creed, whatever his views in regard to a change of character or condition immediately succeeding death, ever means to assert that death itself is the great agent which effects this change. No one will commit himself to the notion, that bodily death is the soul's Saviour. He may believe, or may not, that other influences and agencies at the instant of death begin and at once complete, certain changes in the surviving spirit, but the notion that any moral or spiritual effects come from the simple "dissolution of flesh, skin and bones," will not be harbored in any sane understanding.

Through misapprehension, those Universalist writers who take the position, that every soul becomes holy and happy immediately after the death of the body, are sometimes regarded as taking the very different position, that death is the *cause* of holiness and happiness. We do not, by any means, regard such writers as meaning any such thing. To say that a change is wrought *at* the time of a particular event, is one thing; to say the change is wrought *by* that particular event, is quite a different thing.

2. But though the notion that death, as an efficient cause, works a moral and spiritual change in the soul, is never seriously asserted, a notion which we must regard as akin to this, finds not a few earnest advocates. It is this. The soul is always pure. It does not for it cannot sin. Sin is the fruit of the flesh. Its cause, character and stability are in the temptations and habits of the animal organization. Though for the period of the earthly life, the soul is chained to the body, it never has part or lot in its foibles, weaknesses, and transgressions. Now death sets the captive free. The soul then soars into its natural atmosphere of purity. Death destroys the sinful and sinning nature, and the soul, always and necessarily sinless, passes at once into the realm of holiness, the kingdom of righteousness, peace and joy. This theory—logically carried out—dispenses with God, Christ, and voluntary effort.

It makes death, not perhaps a Saviour, but certainly, the great deliverer. As the body does all the sinning, in order to kill sin, we have only to kill *it!* On Atheistic principles, the body is mortal. Even then, though it were shown that there is no God, no Christ, and no efficacy in a personal will, the soul—provided there is one—is sure of deliverance. Death will at once do the work.

Of this theory, three things at least are to be said: First, it is not Christian, for it directly, and by the very terms of its statement, excludes, as wholly unnecessary, the saving agency of Christ. Second, it makes all such terms as salvation and sanctification meaningless. Salvation means deliverance from sin. But the soul never has any sin! It is simply connected for a time, with a different nature which is corrupt, but in that corrupt and corrupting nature, it has neither part nor lot. It is for a time in bad company, but as this is involuntary, it is not in any way responsible for its association, or for what its associate feels and does. In its own nature always pure, necessarily pure, the term salvation applied to it, is as absurd, as the phrase, recovery from sickness, applied to a person who never knew an ill moment. Thirdly, the theory is in no sense spiritual, for all the change it provides for, or makes even possible, is physical. The soul being always correct no change in *it* is desirable. The only change necessary is in dissevering the physical tie which binds it to a physical organism. The theory is simply physiological—is in no sense of the word spiritual. We must add, that our respect for those who hold, or imagine they hold, the theory, does not obligate us to respect the theory itself. Of all forms of philosophy, this seems to us the most graceless, the most superficial, the most directly in contradiction with any conceivable definition of morals—the most unequivocally at war with common consciousness and common sense.

3. But how if it be shown that positive agencies of redemption appear the moment of death? Would not this be equivalent to death itself as the saving agent? That is, would not this make the line dividing the two worlds, a point in time? Undoubtedly, if it can be shown that the sinful soul becomes at once and completely holy at the event of death, no matter by what agencies the result be secured, such passage from the one world to the other is a matter of date.

There is, on this supposition, a particular time when the exchange of worlds is effected. But that is a point not to be assumed. And it is a legitimate question, *Can* anything work a sudden transformation in human character? We have the right to say, that we *know* something of moral nature; we *know* something of the laws which regulate its growth; we *know* something of the conditions on which moral merit depends. These items of knowledge we gain from experience. These items are therefore *facts;* and facts are unbending—they cannot yield to theories; theories must conform to them. We will here name two facts pertaining to moral excellence: It must be *voluntary;* it must be *gradual.*

To suppose that holiness can be coerced, is to take therefrom a distinctive element essential to holiness. Holiness belongs to him who *does* that which is holy. If the individual soul is passive and receptive, and a something else does for it that which is holy, then that something else is the holy agent—*it* is not holy, *it* is only a casket to contain the holiness created by something which is not it. You, yourself, are not holy except you yourself do that which is holy; and if you yourself do that which is holy, this is simply saying that your being holy is voluntary. And to speak of constrained voluntariness is a contradiction in terms.

Again, in the passing from sinfulness to holiness, several things are to be done; and these things are not simultaneous but successive. We are not disposed to take advantage of the mere wording of II. Peter, i: 5, 6: "*Add* to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." It may be doubted if the Apostle intended this as a precise statement of the order in which the several traits of Christian character appear. But it certainly recognizes the idea of succession as opposed to simultaneousness in the attainment of this character. In attaining the Christian life we do *begin,* and we progress by adding to the beginning. The growth in grace is analogous to the growth in physical nature: "The kingdom of God is as if a man should cast seed in the ground; and should sleep, and rise night and day, and the seed should spring and grow, he knoweth not how; for the

earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. . . Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown . . . . . groweth up, and becometh greater than all herbs, and shooteth out great branches." (Mark iv: 26–32.) The parable of the sower as illustrative of the germinating and maturing of the life of godliness, is based on striking and minute analogies. The growths of blade, corn and ear are no more simultaneous in the spiritual than in the material world.

Our subject does not require minute and exact analysis of the experiences which culminate in the Christian excellence. It is sufficient that there are experiences and that they are successive. It will perhaps serve to impress the general truth if we allude to a few particulars which, so far as we know, are never formally called in question. The beginning of the life of holiness is a powerful sense of guilt, of alienation from God, sometimes called "conviction." This is succeeded by (not accompanied with) repentance, or a direct turning round; so that whereas the will was set towards evil, it is now set towards good. But he that has missed his way, and walked a league from the goal toward which he should have walked, by *simply* turning round, recovers nothing of the lost ground. *After* turning round, the whole distance is to be retraced. The journey towards the heavenly city is so much in addition to the simply turning the face towards that blessed goal. And what are the steps of this journey but constant wrestlings with deep-rooted habits, with passions that have had their own way but too long, and which, under the new restraint, but chafe and struggle with increased, and for a time increasing frenzy? Habits are not exorcised. We get rid of them only by crushing them. And the victory comes only after a protracted and hard-fought battle. Will any one ask for proof or illustration on this point? Is not experience too profound, too unequivocal, to render formal proof necessary?

Now observe, that passage from one world to another, which has successive steps, cannot be assigned to a *point* in time. To specify but three stages in the great change,—conviction, (a word to which we see no objection) repentance, and redemption,—we see not only that time is

needed, but *times*. Repentance may follow upon conviction with great rapidity—we think it does, yet it *follows*—it is not simultaneous; the two steps cannot be assigned to a *point* in time. But from repentance to complete redemption from that of which the soul repents, all experience asserts there must be a long period of time. Repentance is turning round. You are leagues from the holy city, your face turned therefrom. You feel and see your mistake. You resolutely "turn round," your face now towards the holy city. This turning is a momentous act—everything depends upon it. But it, simply *it* brings you no nearer the desired goal. Subsequent to this vital change of direction, every step must be retraced, and after all are retraced, many, perhaps very many new steps must be taken, before the holy city is entered. And every one of these steps, be they more or less, requires time. How absurd to represent all as taken in a *point* of time! How much greater the absurdity which attributes the whole change from conviction to sanctification—the entire process of passing from the one world into the other—to a point of time! And the absurdity is complete, when all is made *dependent* on a point, or even on points, of time! Time or times are necessarily incidental to all changes, whether of body or soul. But time considered as cause has nothing to do with moral or spiritual change. Indeed, has it anything to do even with material change? Is time a cause of anything? What *is* time? We say "time works wonders," in body and on mind. But this is simply metaphorical. Wonders ensue in time; but time itself, literally does nothing. It is not an entity. It cannot be conceived of as cause. If any one demurs at this, let him attempt a definition of the word; this will satisfy him.

4. But the more direct question will be, Will not causes at the moment of death—causes which are not death, nor the point of time when death happens, but which, existing independently of death and the date thereof, simply come into operation at the time of death—will not such causes so *instantly* change the entire character, that the passage from one world to the other will be at once? At the moment of death will not the soul pass directly into another world, the world of holiness, not indeed as the effect of death, or as

the effect of the time of death, but as the effect of other agencies then asserting their efficiency?

The brief exposition already given of the several steps essential to the final redemption, shows how *we* must answer this question. In its positive relations, the question is one of revelation. Unaided reason, observation, and experience do not give a solitary fact in favor of this instantaneous change. Some persons think they find authority for it in the Scriptures, and quote among other passages, Luke xx: 34–36: Romans, vi: 7; I. Corinthians, xv: 51–57. It would require much space to consider the interpretation of these passages, more than we can afford in this connection. We accept their authority, but we do not see in them any contradiction of what experience, at least as we view it, has shown to be the law of all spiritual growth. We must say that an instantaneous change of character seems to us *impossible.* Its mere supposition gives a new definition to every word that pertains to morals. Arguments in favor of such a change, seem to us like arguments to prove that two added to two make five, that a triangle may have four sides, that a thing may be and not be at the same time. We believe in the Bible, if not because we find it in accordance with reason, yet only on the condition that we find that accordance. Things beyond unaided reason we gladly accept on the authority of the Word; things against reason we could not accept, even though asserted by a voice articulated in the skies. If others have found in their reason, their experience, their observation, anything that makes possible an instantaneous change from sin to holiness—that makes it possible for them to interpret Scripture to that effect—very well. Our reason, our observation, our experience have never found a solitary fact making such a change possible, and justifying such an interpretation of Scripture. The notion therefore cannot, simply *cannot* be an item in our creed.

But has death as an occasion—that is, has the change of circumstances attendant upon death—no effect whatever upon the spiritual character and condition? We unhesitatingly answer: The circumstances attendant upon death must have an effect, probably a very great effect, upon the spiritual condition. Character, as we have seen, is growth, and hence is gradual. But growth may be hastened or it may

be retarded. Put the plant in a sterile soil, and its growth will be slow; put it in a rich soil, its growth will be rapid. Increase the heat and moisture to a certain degree, and the growth will be quickened; diminish the heat and moisture from the same degree, and the growth will be retarded. The plant that is poisonous at the equator, if cultivated in Siberia may be a harmless luxury. The change of circumstances, attendant on change of place, is thus an occasion (though not a cause) of change of character. Notice, it is not the *act* of changing the locality that modifies the character; it is the new influences to which this act is but an introduction. But in every case time must elapse before the new influences can produce their complete effects. The change of place, or the introduction of new forces, will hasten the change of character—will reduce the amount of time requisite, but will not dispense with the necessity of time. Growth whether slow or rapid is ever gradual; complete growth cannot be reduced to a *point* of time.

God saves the soul by conjoining his energies with those of the soul. He does this through Christ—the truths incarnate in the person of Christ. That anything better or more efficient than Christ will be brought into use, on occasion of bodily death, we certainly have no warrant to affirm. In the absence of positive assurance, we must presume, that subsequent to death, God will continue to act upon us through the same Christ, that acts upon us now. But will not Christ find less of opposition after the flesh, with its peculiar temptations, is destroyed? We do not permit ourselves to doubt that such will be the case. Many of our temptations evidently come from the flesh, and must cease when *it* shall cease. And hence the notion of a certain class of theologians, that neither directly nor indirectly—neither immediately nor remotely—can death have *anything* to do with the soul's redemption, we regard as alike unphilosophical and unscriptural. The 7th and 8th chapters of the Epistle to the Romans, as we read them, make the body an occasion of sin. When the occasion is removed, the means of recovery must be more efficient—that is, must attain their end more speedily. In view of a special statement in Luke, xx: 35, a temptation to one of the most revolting crimes must cease at death. The 15th of I. Corinthians says much to the same general effect. Could we

know, by any analysis, precisely what temptations are rooted in the body, and what in the mind, we could estimate far more precisely than we are now able to do, what death, as an occasion, will do towards the redemption of the soul.

But if it is certain that death will destroy certain evil desires, it is not less certain that man will, can and ought to destroy them without any regard to death. "And they that are Christ's *have* crucified the flesh, with the affections and lusts." Rom. v: 24. It is this voluntary destruction of evil affections, implying a positive energy in the direction of holiness, that constitutes the real process of recovery —that is, the passage from the one world into the other. And only as, and only when and where this voluntary energy is successfully manifested, is the exchange of worlds effected. Death does not do it. The destruction of bodily temptation does not do it. Being in a particular place does not do it. Existing at a particular time does not do it. The result is spiritual; the cause must be spiritual; and spiritual causes, having neither bulk, proportion, color, weight nor figure, are in no sense dependent on considerations of time and space.

It is then not the grave, but the gulf of character that separates the Two Worlds. We pass from the world of sense into the world of spirit when we exchange earthly loves for those that are divine. The sanctified are together —inhabitants of the heavenly realm, and this however widely separated in the flesh. The sanctified and the unsanctified dwell apart—dwell in different worlds; and this even though they have a bodily residence under the same roof. A physical ligament as vital as that which holds together the Siamese Twins may unite two bodies, the souls whereof are inhabitants of different worlds. The fellowship of the Spirit bridges over all distances in space and time, even the grave; and he yet being in the flesh, in whose heart God loves to dwell, is not merely of, but one with the company of saints who have passed the portals of the tomb.

Such is Christianity—such is the truth of God. The great theme is practical—the contemplation thereof is an exhortation. It bids us cease entreating men to make sure in the present of the glory that may be in the future, and

to entreat them to "lay hold" on eternal life—to secure heaven for the present. It rebukes the curiosity that so eagerly pries into the mysteries of death, and it calls us to the strife that has promise of victory equally on both sides of the grave. It is a command to enter at once upon the work of redemption, God's grace being promised in co-operation; and to rely on the voluntary effort of the will, and not to defer all to what may attend a dissolution of "skin, flesh and bones." The kingdom of God is at hand; we may enter when and where we will. It is righteousness—we may be righteous *here;* it is peace—we may have the blessed peace *here;* it is joy in the Holy Spirit—we may have that heavenly joy *here.* Talk not of dying; this is not at all necessary for entrance into the divine world. That world of blessedness is not *for* man—but *within* him—within him just so soon as the affections and lusts of the flesh being crucified, he puts on the man Christ Jesus, is led by his spirit, and is bound to him by the love that shall survive every trial, every temptation and every pain.

Alas for those who, by reason of their grossness of heart, their dullness of hearing, their blindness of vision, can neither know, nor hear, nor see, the mysteries of the kingdom ever near. Blessed are those to whom it is given to know, hear and see the most precious reality ever revealed to man—the present possibility of entrance, through faith, repentance, and sanctification, into that kingdom which is not of this world. God places before us Two Worlds, and the permission is, to choose now and here, which we will make our habitation. May wisdom from above, and grace in abundance, be given us in determining so all important an election!

G. H. E.

Art. XXXVI.

Literary Notices.

1. Geographical Studies. By the late Professor Carl Ritter of Berlin. Translated from the original German by William Leonhard Gage. Boston: Gould & Lincoln.

We never escape "the probelm." In physical as well as in metaphysical science, the question starts up, Is man, by virtue of free-will, the master of his position? or, by virtue of necessity inhering in the relations of cause and effect, is the position master of the man? Nations are affected by their geographical position; national character, to a great extent, may be predicted, where the peculiarities of locality are seen. Does physical nature then coerce man? Carl Ritter was the father of Physical Geography. With a philosophical insight which made him more then peer of his co-laborer, Humboldt, he saw that while the earth is part of a solar-system, all its parts—its topography, contour, climate, history, nationalities, individualities—are related as subjects of a central law, working harmoniously to a divine end. The facts of geography were with him, not disjointed, but vitally connected. Every detail was an expression of law. The varied forms upon the earth's surface, to the superficial eye, incongruous and accidental, as Ritter saw them, were in accordance with a plan, and were tributary to a specific result. He gave to geography the unity of a science; since his day it has no longer been a catalogue of details. He also saw that geography is the basis of history; that the course of events was, in some sense, determined by the locality in which they transpired; that God governed individuals and nations through the physical laws of the material surface on which they dwelt. But while his perception of law was too keen to admit the possibility of accident in the course of empire, his moral and religious sense was too deep to assert that either man or nation is the slave of locality. Carl Ritter was the mountain, whereof our Guyot and Somerville are splendid boulders. The present volume contains a biographical sketch of the author by the Translator, an account of his Geographical Labors by Dr. Bögekamp, an Introductory Essay to General Comparative Geography, a chapter on the Fixed Forms of the Earth's Surface, and five essays prepared for the Royal Academy of Berlin, upon topics which lie at the foundation of its history. The book is handsomely printed.

2. Principles of Political Economy, with some of their Applications to Social Philosophy. By John Stuart Mill. In two volumes 8vo. From the Fifth London Edition. New York: D. Appleton & Company.

The appearance of such a work in a style that rivals the best print of Murray's, bespeaks not only the enterprise of the publishers, but the sound taste of the reading public, to which the publishers dare appeal. When such noble volumes come fresh from the press, we forget the "war prices" for paper, and the diversion of the public mind by exciting rumors from camp and field. The Appletons have done their best to furnish a casket worthy the gem. A book of such solid and durable merit as Mill's Political Economy is of seldom appearance. The American publishers have shown their appreciation of the Treatise. We do not recall the instance in which the printed page makes a more fascinating appeal. Two octavos of rare beauty and intrinsic worth are ready for the student's library.

The late Mr. Buckle is authority for the opinion that the only living Englishmen who blends in one mind, in any considerable degree, the theoretical and the practical, is John Stuart Mill. Equally great in the realm of abstract science and in the practical sphere of making immediate application of principles to existing contingencies, he is thinker and actor—philosopher and statesman. Both in the world of ideas and the world of men—of men as they are—he is at home. It is indeed seldom that faculties usually so discordant, blend, and work harmoniously in the same individual.

John Stuart Mill has done for the present, what Adam Smith did for a former age. The pioneer treatise, "The Wealth of Nations" was both theoretical and practical. It was an inquiry into the principles which underlie a nation's growth and prosperity; and it was an application of those principles to society such as it *then was*. Mill compiles and adds to the discoveries of Smith, Ricardo, Malthus, Rae, Bentham, Wakefield, and with a skill not less extraordinary, applies the principles to society such as it *now is*. In his preface, he says, "Many new ideas, and new applications of ideas, have been cleared by the discussions of the last few years, especially those on Currency, on Foreign Trade, and on the important topics connected more or less intimately with Colonization." Mill is the only writer who makes an exhaustive attempt both to state and apply these new discoveries in Social Science. His work is both a treatise and a manual on a gigantic size. It does not diminish our confidence in the powers of the author, that though an Englishman, he has proved himself able to appreciate the great American struggle, while his sympathies are warmly on the side of freedom.

3. The Life and Times of John Huss: or, the Bohemian Reformation of the Fifteenth Century, by E. H. Gillett. In two volumes 8vo. Boston: Gould & Lincoln. 1863.

Of the leading spirits of the Reformation of the Fifteenth century, and of the movements preliminary thereto, John Huss, in the salient points of his history and character, shared most nearly the fate of his Master. The English pioneer Wickliffe, though more radical in his reforms than Luther, died peacefully in his bed. Luther came to a natural death, and all Wittenburg was in tears as his coffin was brought to the city gate. No violence disturbed the last hours of the gentle Melancthon. Zwingli fell on the field of battle. Jerome of Prague indeed gave his body to be burned, but not till he had once quailed before his foes, and nobly recanted an ignoble recantation. John Huss was of humble parentage. He proved one of the most vigorous and persevering of the assailants of papal despotism and abuse. He was betrayed into the hands of those who sought his life, by an imperial promise of protection; and the stain of a broken word tarnishes the name of the emperor Sigismund. Huss had the mockery of a trial. He was convicted of heresy, and judged worthy of death by men that were not worthy to loose the latchet of his shoe. He was burned at the stake;—but not till he had said the words that should be printed in letters of fire: "The Lord Jesus Christ, my beloved Redeemer and Saviour, was for my sake, bound with a harsher and more cruel chain. Why, therefore, should wretched I blush, for his most holy name, to be bound with this sooty one?" Blessings on the memory of such saintly souls, faithful unto to death!

Mr Gillett comes to his task with very little material ready for his hands. A fragment by Neander, a meagre account of the "Reformers before the Reformation" by Bonnechose, are substantially all. For the rest he has delved in the unexplored quarry. But it has been with him a labor of love. He has found it a pleasure to linger in the grave-yard of history, and chisel afresh on the tombstones names that should be held in grateful remembrance. The great Council of Constance, which—with the elect few worthy to defend a sacred cause in the midst of wickedness—brought together as great and as motley a crowd of mortals as ever assembled within the walls of a city, finds ample, and for the first time, intelligible description; and the whole period is portrayed with fulness of detail.

The volumes are handsomely printed on large round type. Clergymen particularly will find the work one they cannot afford to pass by.

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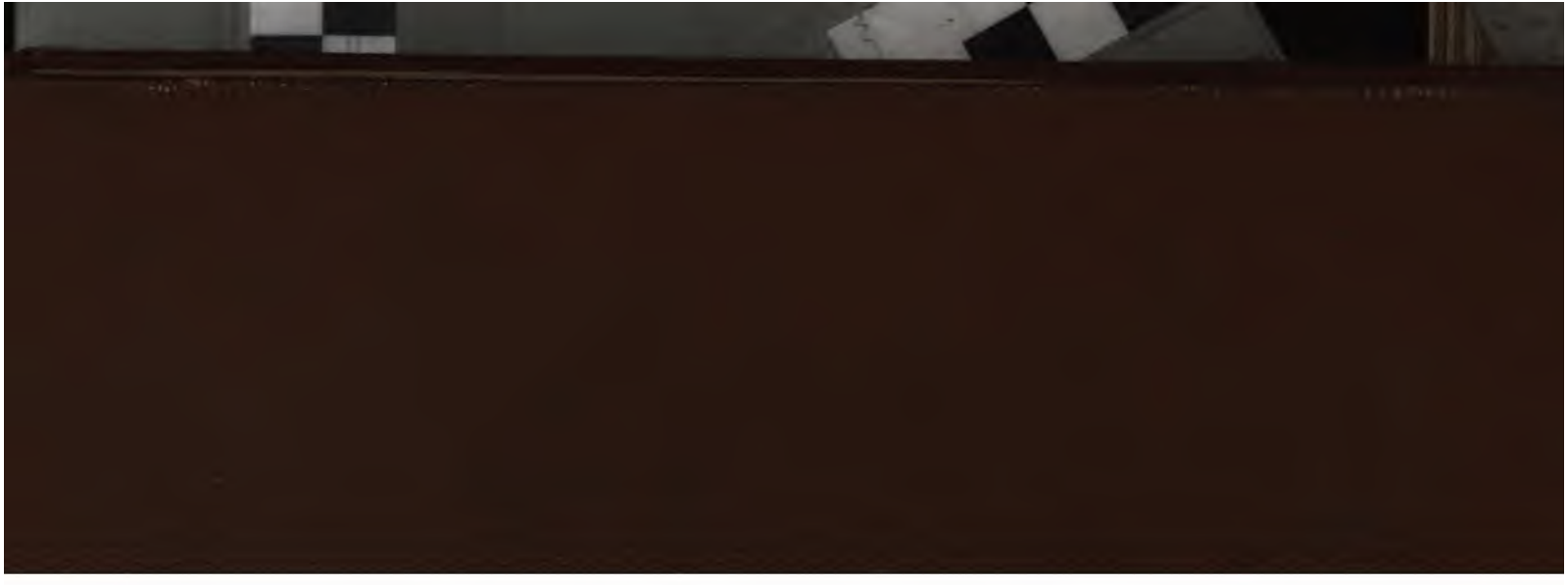
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